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THE EAST

Vol. IX No. 10 Nov.-Dec. 1973 $1.20

The Norm of Human Existence
The Path of Glory Japanese Eating Habits
Yagyu—The Homeland of a Great Swordsman

Seat belts have a weakness

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Be smart. Fasten those belts. Every time.

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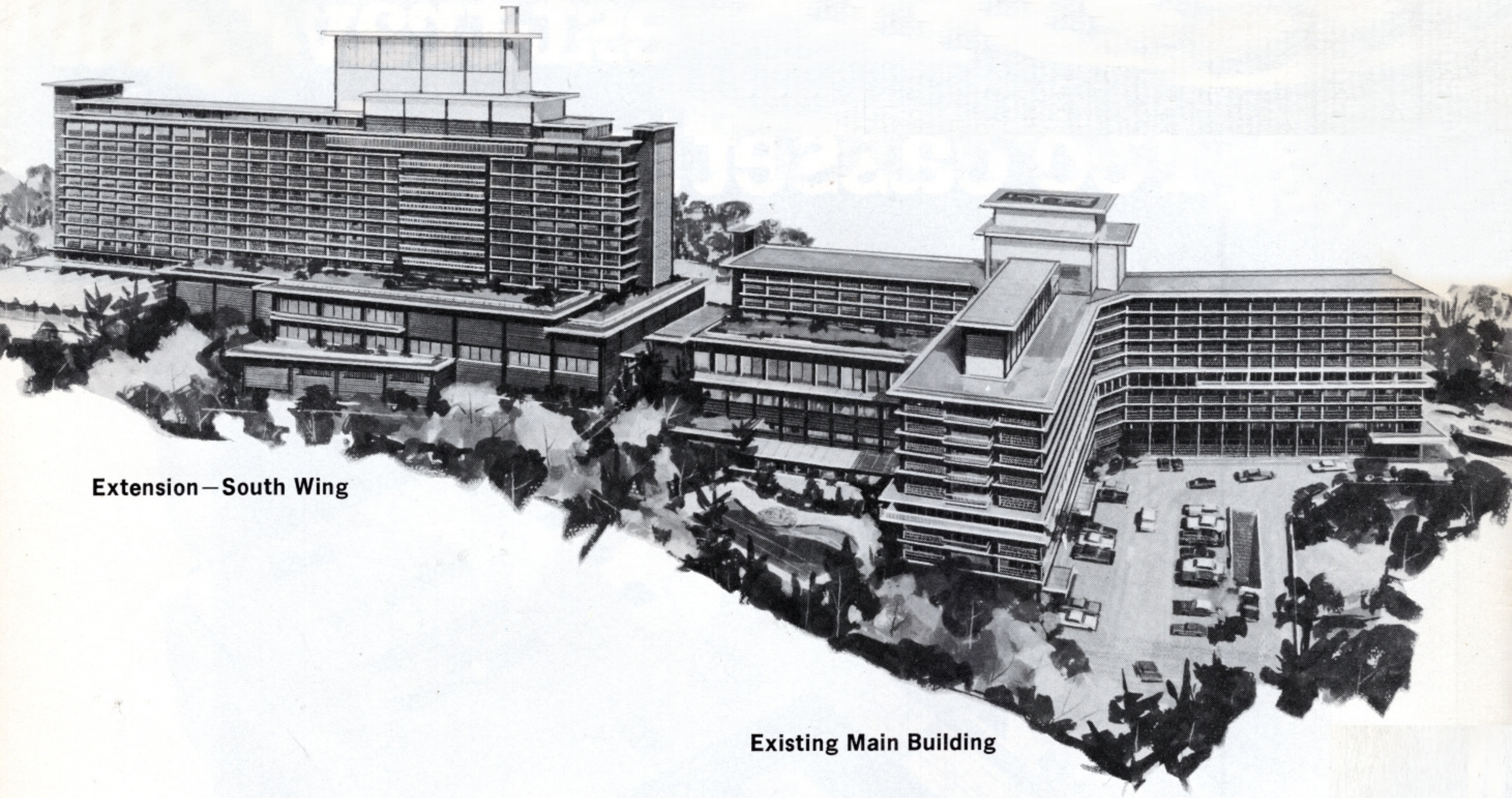

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Existing Main Building

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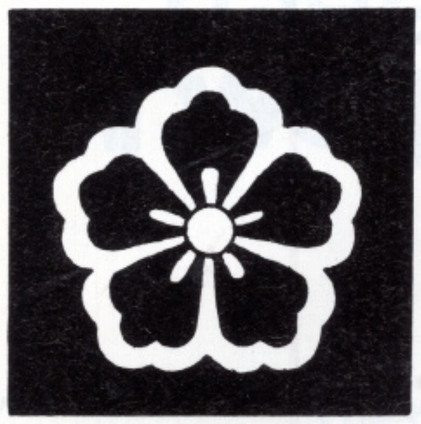
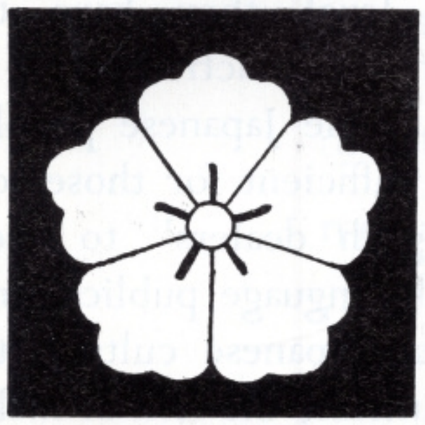
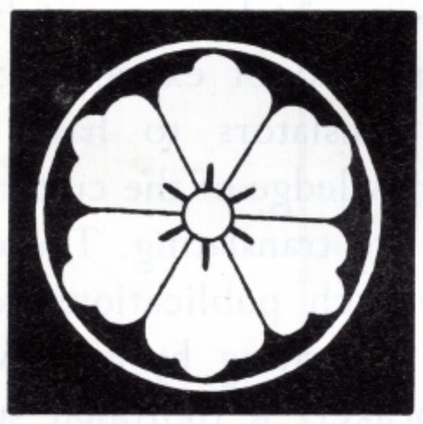
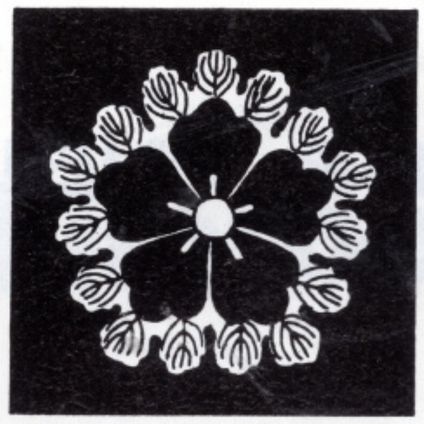
No.10 1973
THE EAST

COVER









In China, the strong dynasty of Sui finally fell in 618 and the new Dynasty of Tan began its rule. The culture of Sui influenced Japan during the Asuka Period (6th and 7th centuries), and with the ascent to power of the Tan Dynasty the so-called Tan-style culture came to Japan. Trade with mainland China via the "Silk Road" brought to Japan influences of various cultures such as Greece and Rome.

The "Kara-hana Crest", as well as the "Kara-kusa Crest" as patterns of crests were introduced to Japan from Tan China. "Kara" actually meant "Tan" or China in general at that time and complicated patterns from Tan China carried the name "Kara", like "Kara-hana" (Tan flower) or "Kara-kusa" (Tan vine). However, the "Kara-kusa" pattern had already been used in ancient Egypt and Mesopotamia before it began to be used in China. As time passed, the pattern became more complicated and more beautiful and ceased to be a simple imitation of the actual shape of any natural flower. Some of the crests which belong to the group of the "Kara-hana Crest" resemble cherry or plum blossoms.

The "Kara-hana Crest" was used very often on clothes and furniture and was very fashionable during the Heian Period (794–1185). This crest can be also found often on picture scrolls like "Shigisan-engi", "Nenchū-gyōji" and "Ban-dainagon".

It is very interesting to notice how influences from mainland China appeared on crests throughout the Nara and Heian Periods.

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A WORD FROM THE PUBLISHER

RECENTLY, the English translation of the book which can be called a kind of "Japanese cultural dictionary for foreigners" is being criticized in newspapers and magazines. The reason is that there are many mistakes (i.e., wrong descriptions, translators's errors, printing mistakes, etc.), and as this book was published by a government-organization, it is inexcusable that it lacks thorough supervision and review. Some of its errors were discovered when a Japanese university professor was asked a question by an American student about the name of a Japanese writer. Checking the contents of the book more closely and for the first time, the professor found many inaccuracies. This incident underlines the problem which is common to any publication written in a foreign language and published in Japan.

Because the Japanese cannot read foreign languages well they seldom read these publications. Although the interest and curiosity of the Japanese people in foreign countries and their affairs is just as strong as or stronger than that of the people of other countries, they show no or little interest in what is written in foreign languages in Japan. They do not consider such publications significant means of cultural exchange.

The above mentioned tendencies appear to be contradictory but they are not. First of all, the Japanese people do not have a perfect command of foreign languages. This may be considered as a natural characteristic of people of an isolated island. While the English language is widely studied, few Japanese have a good command of it. Indeed, very few Japanese can speak or write English correctly enough to express deeper thoughts. However, the number of young people who can speak broken English has increased. Therefore, those who can write only a little English, for instance, are regarded as specialists and make English writing their "trade." At the same time, those people are called "English dealers" behind their back; meaning "they don't know anything but a little English." In truth, very few can write reasonable English, and to achieve even this level they have to neglect many other activities.

As long as the Japanese people consider it sufficient for those so-called "English dealers" to prepare English language publications so introduce Japanese culture to foreign countries, the risk of making numerous mistakes cannot be avoided. One cannot expect such people as translators to have a thorough knowledge of the culture which they are translating. Therefore, while such publications require good rewriting by a native language speaker, a thorough supervision by a specialist in the particular field of culture is also required. Actually, group work is necessary and collaboration is essential. Only then can foreign language publications in Japan improve. I have no time to go into details here but I want to mention how difficult it is for the people of a small island country to introduce their own culture correctly and efficiently to foreign people.

Without the help of talented foreign translators and supervisors, it is not very likely that any foreign language publications that are produced in Japan can reach high standards.

THE EAST has been published for ten years ago and has received contributions, supervision and translations from experts. However, there are few Japanese people who are aware of the existence of this magazine simply because they do not read English. 東

A Notice to Potential Contributors

We welcome contributions from our readers and have been receiving quite a few, but we have had to turn many well-written ones down. We would find it easier to use articies which say something that only you can say—your experiences in Asia as a foreigner, your critical observations on Japanese society, interpersonal relations, customs and culture. It is the job of our staff to introduce various aspects of Japan and Asia, and the content of successive issues is decided fairly far in advance. Your individual way of looking at things will make the best contribution.

Two philosophies of the steak.

The basic philosophy of the American restaurant.

The chef throws a slab of raw steak into the kitchen broiler.

It sits there until it's rare, medium or well-done.

The waiter brings it to your table.

You eat it.

The Benihana philosophy.

The chef comes right up to your hibachi table. (Why shouldn't you see the man who's actually creating your meal?)

He bows. (There's no reason why a chef can't be a gentleman.)

He sets the raw steak in front of you. (Isn't it nice to see for yourself that you're getting the very freshest, prime cuts?)

He asks you how you want it. (There's no luxury like the luxury of dealing directly with your chef.)

He cuts your steak into bite-size morsels. (Why should you have to perform any labor?)

His knife begins a snappy, rhythmic attack on the onions. (We believe there's as much drama in a dancing onion as in a dancing chorus girl.)

He slams the pepper shaker against the grill. (It's not good for a chef to suppress his excitement.)

As he cooks he adds all kinds of Japanese sauces and seasonings. (No, Worcester sauce is not part of our theory.)

At last he puts the sizzling steak directly on your plate. (The world's fastest waiter couldn't serve you better.)

You eat it. (Tell us. Has there ever been a more palatable philosophy?)

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0.07%
S/N Ratio
60dB

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LETTER TO THE EDITOR

Dear Sir,

Thank you very much for the complimentary copy of THE EAST Magazine which reached me yesterday.

Please accept my congratulations for the wonderful layout and contents of the magazine. I adore it! I have been longing for a publication that treats the customs and traditions of the Japanese people so that I can appreciate it better than I did when I was in that country. And here it comes The East Magazine.

Take for instance, your article on the calendar "July"—with its real summer and intense heat—brings to mind the description "oppressive rainy season with its insistent rain rain rain" which I experienced in the months of May and June in 1964. Next comes your mid-year present which features the month of July. Wow! When I was in Japan, I remembered receiving such gifts from the department stores but little did I know that it is a yearly tradition. What a wonderful and kind hearted people!

I am interested in receiving further copies of The East Magazine. Thanks a lot.

Yours sincerely,
L. A. Ayorinde
Ibadan, Nigeria

Gentlemen:

The following are my comments about your publication. Although your publication is called THE EAST, I notice it ignores other Asian countries. Once in a while you have an article on China. I enjoy reading your publication that is why I am renewing my subscription to it.

I thought Asia included India, Burma, Ceylon etc., not just Japan. Maybe you don't have reporters in these countries but I am sure you have Japanese business men there. They could take the pictures for you. I would like to get a better understanding to the whole way of Asian way of living and thinking. Perhaps your magazine can expand itself in this area.

Cordially
Samuel Grebstein
Brooklyn, N.Y.

INFORMATION BOX

Q

Dear Sirs:

I'm hunting for the proverbial "needle in a haystack".

In the early spring I read an article in The East Magazine—concerning an extremely comprehensive book on Mathematics. The magazine was in the beauty shop to which I go. The article stated that a Japanese book had been translated into English.

I would like to secure this book for my grandson. If it is not an impossible task, I would like to know where I could secure it and the cost etc.

Thanking you in advance, I am

Sincerely yours,
Mrs. Paul J. Muller

A

Dear Mrs. Muller:

In answer to your letter requesting information about a book that THE EAST reported is a very comprehensive one on mathematics, the information that we have is that the book to be published in English by M.I.T. is not yet on the market. Its publication date has been delayed until next year. You can probably best follow up on this matter by contacting M.I.T. directly.

Very truly yours,

THE EAST Publications, Inc.

Q

Gentlemen:

I am a regular reader of your magazine. I would like to have some information concerning the Bonsai societies, their addresses, publications books, and their activities in the U.S.

I appreciate your assistance.

Truly yours,
M. Lee
Bronx, N.Y.

A

Dear Mr. Lee:

In answer to your letter requesting information about Bonsai Societies, we list four addresses as follows:

Bonsai Society of Greater
New York,
16 Joann Drive,
Old Bethpage, New York, N.Y.
11804

Rochester Bonsai Society
c/o Garden Center of Rochester,
5 Castle Park,
Rochester, N. Y., 14620

Showa Bonsai Kyokai,
23001 S. Marigold Ave.
Torrance, California 90502

We suggest that you contact one or more of these societies directly, as they are in the position to give you complete and detailed information. We sincerely hope that we have given you the assistance on this matter that you require.

Very truly yours,

THE EAST Publications, Inc.

A Request to Our Readers

Because THE EAST is sent to you directly from Japan, we need to be notified of your **change of address** in plenty of time so that you won't miss a copy.

The mailmen do their best, but sometimes shipments are unavoidably delayed for as much as several weeks, and sometimes, though rarely, a package may go astray between the docks of Yokohama and Europe or San Francisco Bay.

If it should happen that you **miss an issue**, please notify our Subscription Department and we will try to trace the copy or send you a replacement.

Your cooperation will be greatly appreciated. Thank you.

The Subscription Department
THE EAST Magazine
10-5 Roppongi 3
Minato-ku, Tokyo
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TEAC's reputation for engineering excellence is known throughout the world.

Radio and television stations, as well as professional recording studios have been using TEAC audio equipment for years.

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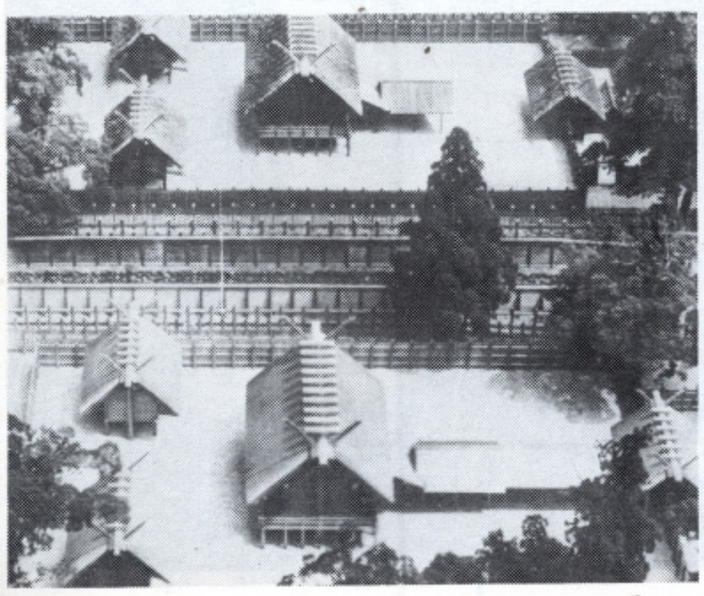
The House Moving of The Gods... Isé Shrine

Isé Shrine (Mié Prefecture), where the Japanese worship the ancestral gods of the Imperial Family, has a peculiar custom of re-building its group of shrines every twenty years and holding a house moving ceremony for its gods. In October, 1973, the 60th house moving was celebrated. This particular moving of the shrine is called "Sengū".

Isé Shrine consists of two main shrines called "Naikū" (inner shrine) and "Gekū" (outer shrine) and 14 other annex shrines called "Betsugū". The shrines are situated on 19,459 sq m of land which is divided into two sites, identical both in area and shape. The ceremony which is held every twenty years celebrates the construction of the new shrines, which have exactly the same arrangement as the old ones. The planning includes the manufacturing of new furniture, equipment, accesories and costumes, and finally the moving of the gods. When the new shrines are built, the old ones are demolished except for their central pillars, which are covered and saved so that they can be used twenty years later. The old site will be abandoned until new construction begins.

This ceremony became established in 685. The first house moving ceremony was held in 690, and ever since then the ceremony has been repeated every twenty years until today—for



1280 years in all. The only exceptions were during the civil wars of the 15th and 16th centuries and during the confusing years following World War II.

Prior to the celebration this year, construction was begun (in May 1965) with a ceremony of asking the gods for the safe cutting of lumber. Sixteen buildings were erected, for which 13,600 Japanese cypresses, 25,000 bundles of miscanthus (for roofing), and 15,000 sticks of bamboo were used. Treasures, accessories and costumes—including ornamental swords, copper mirrors, screens, combs and even ancient wastebaskets made of woven rattan were all refinished, and 4 kilograms of gold, in addition to silver, cooper, and pearls, were used for decoration. No detail was overlooked: even such a rare item as a feather from a toki (the Japanese crested ibi—designated as natural monument) was sought for. Two hundred thousand shrine carpenters, roof workmen, goldsmiths, etc, were employed for the construction of these shrines and for the manufacture of their furniture and accessories. Eight years were needed to complete the work.

The total expense for construction was ¥4,500,000,000 (U.S.$15,000,000). As the Isé Shrine became a "religious" expense after World War II (previously it belonged to the government), the recent ceremony was held without government support. Isé Shrine always has had

many followers and people from all over the country visit there. These days the shrine has lost some of its ancient popularity but the fact that

90% of the money for the new construction was collected from companies and individuals indicates that the Japanese people still feel a strong attachment to this shrine.

More Scripts of Zen Are Being Translated Into English

TWO OF THE three major scripts of Zen, namely, "Hekiganroku", "Rinzairoku" and "Mumonkan", are scheduled to be translated into English in the near future.

"Rinzairoku" is the record of the words of the Priest Rinzai Gigen, the founder of the Rinzai Sect, which was collected by his student Sansei Eizen. This script was completed in 867—Tan Dynasty—and is considered to be the best collection of Zen terminology on account of its "fresh" and "free" manner of expression.

In the spring of this year, a French scholar of Oriental Studies published a French translation; the English translation is scheduled to be published through an arrangement with The Institute for Zen Studies, Hanazono University, Kyōto. The translation was actually begun by an American Zen student, Mr. L. Sasaki about 40 years ago. After his death in 1967 it has been continued by Professor Iriya Yoshitaka, Professor of Chinese Literature at Kyōto University, and Professor Yanagida Seizan, Professor of Philosophy of Zen at Hanazono University and assisted by some 30 members of The Institute for Zen Studies including some American students of Oriental Philosophy. Professor Iriya states: "The translation follows the original closely. It will have value as study material for Zen but, at the same time, effort is put into making it clear and easy so that it can serve as a guide book for the layman."

The "Mumonkan" script is being translated jointly by the Chief Priest Shibayama Zenkei of Nanzenji Temple and Professor Kenneth Morgan, Head of the Faculty of Religion of Colgate University, U.S.A, and is scheduled to be published by Harper and Lowe in New York.

The "Mumonkan" is the selection of 48 problems by the Zen Priest Mumon Keikai of South Seung Dynasty of China, and is thought to be the script for contemporary Zen students. This script was translated in 1966 by Mr. R. H. Price and his serves as the only translation of the original script. However, according to Priest Shibayama, Price's translation has the tendency of falling into too literary a style and does not express the real deep spirit of Zen.

The translation of the original script is not supplemented by any explanation and is often too difficult for the reader. Nevertheless, there are many European and American readers who are not satisfied by superficial guidance received by secondary authorities and seek a close translation of the original script despite the difficulties that they may encounter. This perhaps means that Western people are now really interested in the real spirit of Zen and not in the so-called exoticism of the Orient.

Artificial Protein to Aid Future Food Shortage Crises

TORAY Industries, Inc. of Japan, the top manufacturer of synthetic fibre, has succeeded in developing the technique of producing artificial protein made from a petrochemical intermediate by using a special enzyme. After the petroleum-based protein became suspect because it might contain some cancer-inducing element, this new technique began to attract attention.

Who do you see at 6-10, Phillip Street, Singapore, 1?

The same man you see at Northgate House, 20/24 Moorgate, London, EC2R 6DH. He sits in more than 140 offices, representatives, affiliates, and associated institutions located in that many cities all over the world. The Bank of Tokyo places no man in an overseas chair, wherever it may be, until he has attained a thorough knowledge of banking matters, both foreign and domestic. This education, combined with years of on-the-job experience, enables him to deal with any knotty financial or banking problems, particularly international capital transactions.

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Financilar-Credito, Financiamento e Investimentos S/A
Empreendimentos Tokyo, S/C Ltda. (Brazil Tokyo Holding)
Bank of Tokyo (Switzerland) Ltd.
The Bank of Tokyo (Holland) N.V.
Banque Européenne de Tokyo S.A.
Western American Bank (Europe) Limited
Bank of Tokyo Holding S.A.
Curacao Tokyo Holding N.V.
„CENTROFIN" Finanzierungs- Vermittlungs- Handels- und Treuhandgesellschaft m.b.H.
The International Bank of Iran and Japan
Tokyo Finance (Asia) Ltd.
Bangkok Tokyo Finance Company Ltd.
Magnum Finance Berhad
Partnership Pacific Ltd.
Beneficial Finance Corporation Ltd.

The artificial protein which is being manufactured today uses molasses as the base material and extracts L-Lysine (a kind of amino acid) by adding bacteria to the molasses. However, the quantity of artificial protein manufactured by this method is too small to fill the increasing demand. Another problem to be solved is the treatment of drainage.

Toray uses the technique of extracting pure L-Lysine by adding a special enzyme to the petrochemical intermediate (DL-Lysine cyclic anhydrus). The L-Lysine, which is thus extracted, is of exactly the same quality as the L-Lysine in the artificial protein which is produced from molasses.

The D.S.M. Company of Holland once tried to produce artificial protein by using a method similar to that of Toray, namely, to make Lysine cyclic anhydrus from Caprolactam and then separated the Lysine into D and L to produce L-Lysine, but the company failed to obtain pure L-Lysine. Moreover, the cost was so high that the D.S.M. finally had to give up the idea.

It is said that the Toray technique can produce much cheaper and much purer artificial protein than the previous L-Lysine. Toray is now planning to produce 5,000–6,000 tons per annum of such protein by 1975 at the latest, and hopes to produce as much as 30,000 tons per annum later on to be used as animal feed.

The manufacture of such artificial protein promises to allay the serious food shortage crisis which is expected all over the world.

60 Years Old Is Still A Child

Now, in 1973, there are more than 500 people in Japan who are over 100 years old. Among them we find some people who are very active regardless of their ages. An old man in Isé City, Mié Prefecture, who became 100 years old this September is one of them. He enjoys excellent health and spends his days by tackling "Fermat's Last Theorem" which is regarded as an "eternal" problem in the field of mathematics.

This old man, Mr. Mori Kanamé, was a mathematics teacher in a middle school from 1908 to 1923. After resigning from the school he manufactured vegetable oil for a while but he left this business to his son when he became 64 years old and retired. Since then Mr. Mori became obsessed by the unsolved problem of "Fermat's Last Theorem". For 36 years since then he has been struggling with the complicated formula continuously even throughout the years of World War II and the confusing period which came after the war.

Now Mr. Mori gets up at 9:00 in the morning every day, and locks himself in his study after breakfast to challenge the unsolved mathematical problem. After taking a bath around 4:30 p.m. he goes to bed. He has no teeth left, has difficulty in eating, and his legs are so weak that he cannot walk without the assistance of someone to help him. However, the fact that he is still challenging this unsolved mathematical formula proves that his memory is excellent. He has no difficulty in hearing, and his sight is still fairly good. He has not been to the doctor during the past year. He listens to the radio and watches television between his studies and is quite familiar with what is happening today. According to Mr. Mori, "those who are 60 or 70 years old are mere children".

Recently, Mr. Mori became quite satisfied as he is convinced that he has finally succeeded in solving the problem of "Fermat's Last Theorem". However, he is worried that there is no one who can prove that he has finally succeeded in this project.

His neighbours say that Mr. Mori who has devoted all his life to the problems of mathematics, looks like Archimedes with his long and snow white beard.

Japanese Eating Habits

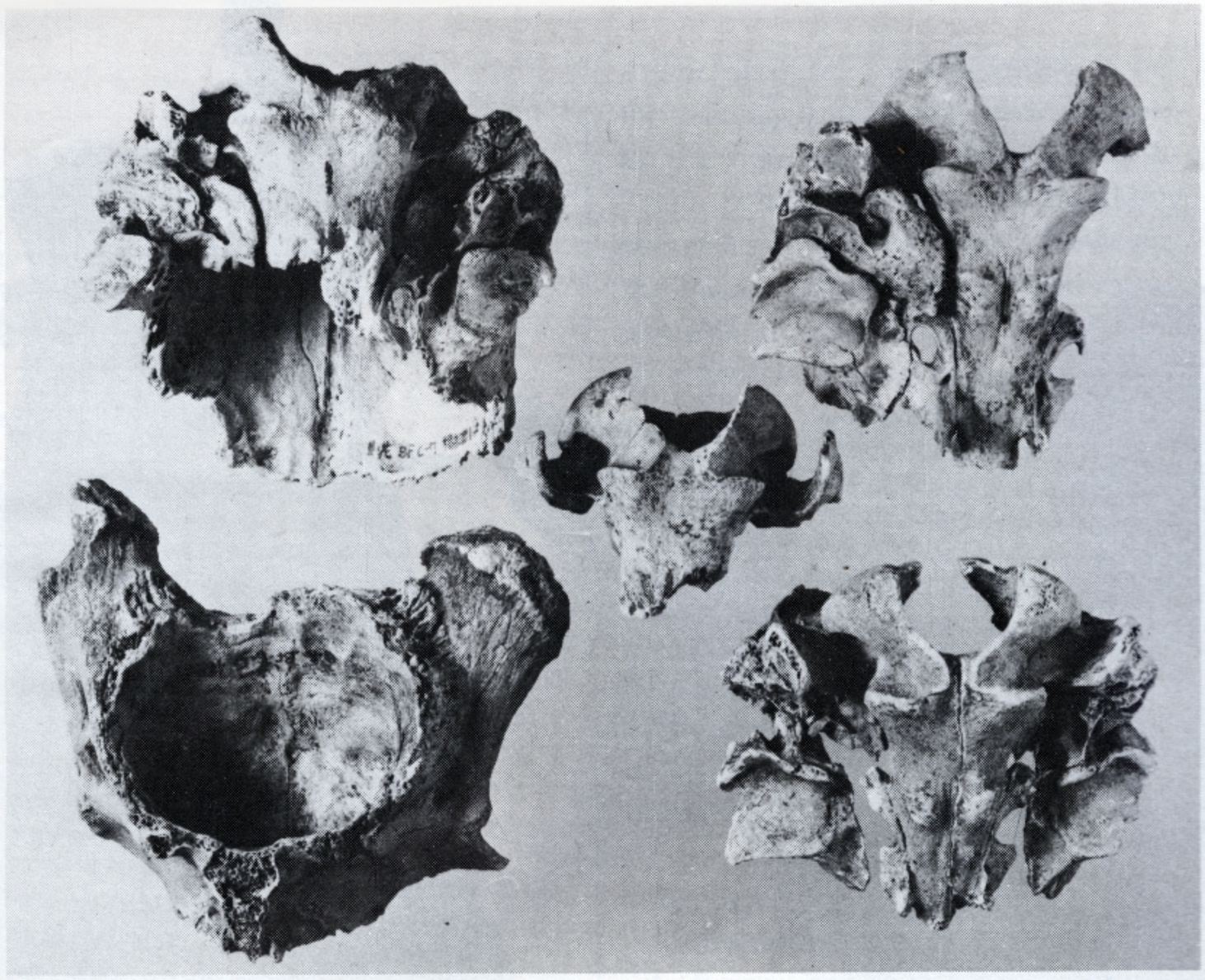
The Diet of the Japanese People During the Stone Age

by Higuchi Kiyoyuki

The Diet of the Japanese People During the Stone Age

FROM ANCIENT times the natural environment of Japan favoured the cultivation of various kinds of foods. A wide variety of foods were available not only from the fields but also from the seas surrounding the Japanese Islands. Although no wild taros and yams grew as in Southeast Asia, other rootstocks such as Yama-no-imo (mountain potatoes) and arrowroots supported the Stone Age Japanese. It was lucky for the proto-Japanese that few poisonous herbs grew in Japan compared to other countries and that numerous edible plants were available. Therefore, Japanese dietary life was relatively stable.

When one investigates the shell



Bones of deer from the Stone Age in Japan.

mounds which were left by the Japanese of the Stone Age, one would be surprised by the number and variety of the shellfish: more than 200 species have been found including those which are not commonly eaten today. Further investigation of the bones of fish and mammals reveals that several hundred different kinds of animals were eaten within one village or settlement. This richness in choice of food made it possible for the people to live in one place for a relatively long time instead of wandering like the nomads of some other areas of the world. The variety of foods accounts for the fact that the population density in Japan during the Stone Age was almost the highest in the world.

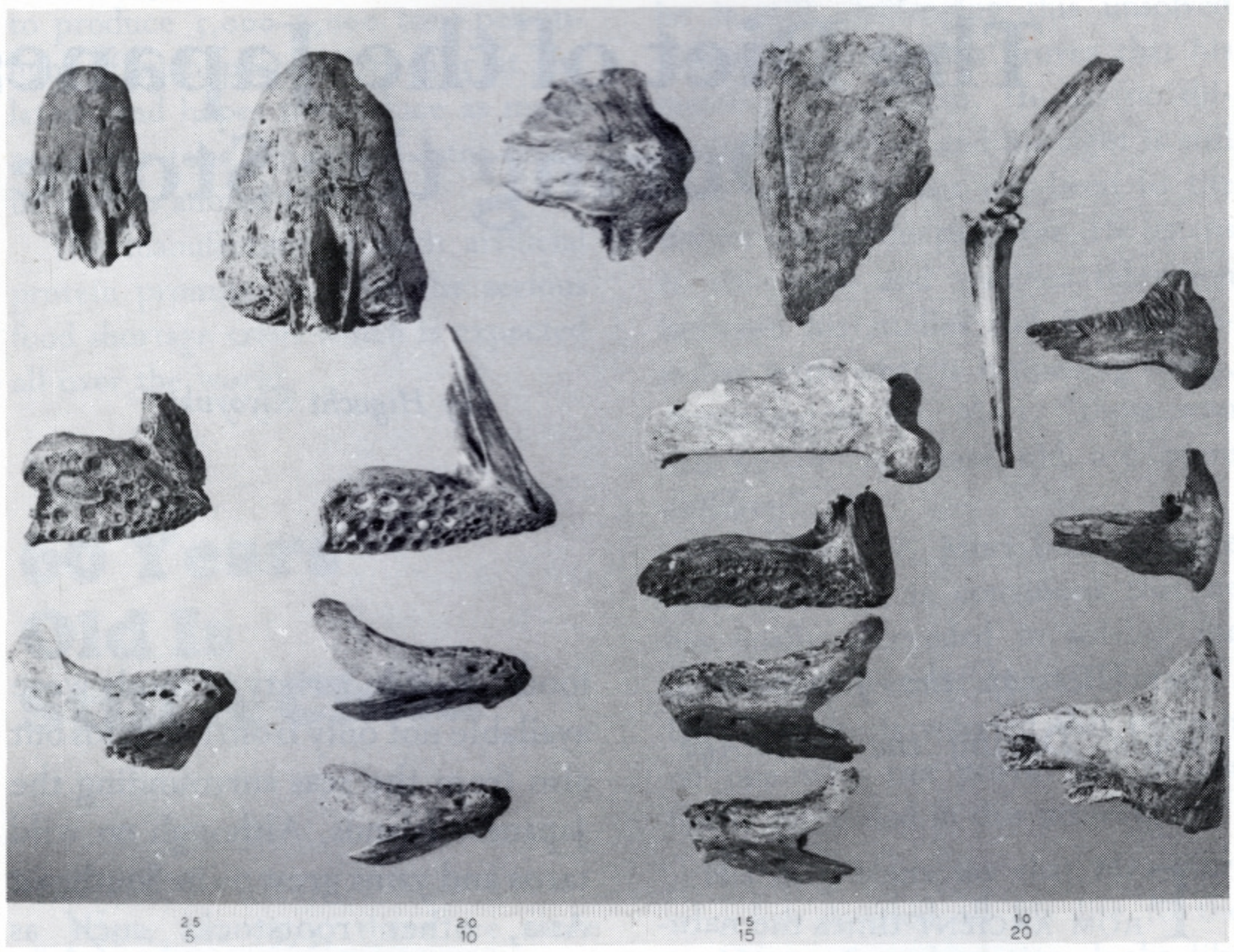
In the Yayoi Period (200 B.C.–238 A.D.), when agriculture developed, people's diet became "starch-based". When the people depended on natural foods, the livers of animals and young shoots of plants contained all of the natural organic-based salt that they needed. Starch-based foods do not contain natural salt, however, and thus the Japanese began to manufacture salt during this period. The analysis of pieces of pottery which were unearthed from the mountains revealed that they once held foods containing some sodium chloride.

The Stone Age people who lived on natural foods must have been very healthy. The fact that their bone structure was well developed is evidence of the low acid content in their blood.

The Development of Tableware & The Appearance of Fermented Food

When the cultivation of rice was established during this era, people from the coastal regions came to the rice farmers to exchange fish and salt for rice. This exchange of foods initiated balanced eating habits and also promoted commerce and culture.

The first rice produced was the Southeast Asian variety, which was reddish in colour. This steamed unpolished rice was called "ii". (Today, what we call red rice is completely different; it gets its colour from red beans which are cooked with white rice.) Boiled rice soup was called "kayu" (rice



The investigation of the bones of fish and shellfish reveals the varied diet of the Japanese of the Jomon Period.

The bone of a wild deer from the Stone Age in Japan.

gruel); the Japanese ate it just as we eat our steamed rice today.

As the starchy foods were very sticky and difficult to eat by hand, some kind of instruments were necessary. This promoted the development of spoons and chopsticks. The spoons were made by cutting the shells of nuts and beans. Chopsticks were at first made of a single stick, like a spit. The people inserted the stick into the food and bent it double to pick up the food. Later the stick was broken into two pieces and chopsticks as we know them today developed.

Old documents record the use of leaves as tableware. Woven leaves were used not only to hold the food but also served as casseroles. Oak leaves were used most often. As a matter of fact, even today, at the ceremonies at Isé Shrine in Mié prefecture and at Kasuga Shrine in Nara Prefecture, the offerings are served in oak leaves.

Eventually, as the earthenware was improved enough to serve rice, the variety of pots and plates increased. At the same time the fermentation technique was discovered. These primitive fermented foods are the origins of the present day *miso* (soy paste) and *tsukemono* (pickles). All of these foods contained glutamic acid which not only helped to improve the taste of food but also contributed to the health of the people.

The use of salt to prevent overfermentation helped the preservation of food and salt became the base of Japanese seasonings. However, the habit of eating rice increased the acidity in the blood, thus preventing the development of the bones and making people vulnerable to tuberculosis. Also as rice became a staple food an ecomonic problem developed: rice was eventually taxed heavily and the farmers' own rice was confiscated as tax, forcing them to live on other miscellaneous cereals.

A quern of the Jomon Period.

The Heian Nobles Who Were Suffering From Malnutrition

In the 6th and 7th centuries when China introduced into Japan the cultures of Sui and Tan, the nobles began to eat some dairy products. Although at first the Emperor gave these products to the sick and weakening nobles as a sort of eutrophic, eventually a small scale production of butter and cheese began. At the same time, plants like radishes, carrots, and burdocks were introduced from China as medicines. Later they were cultivated as vegetables.

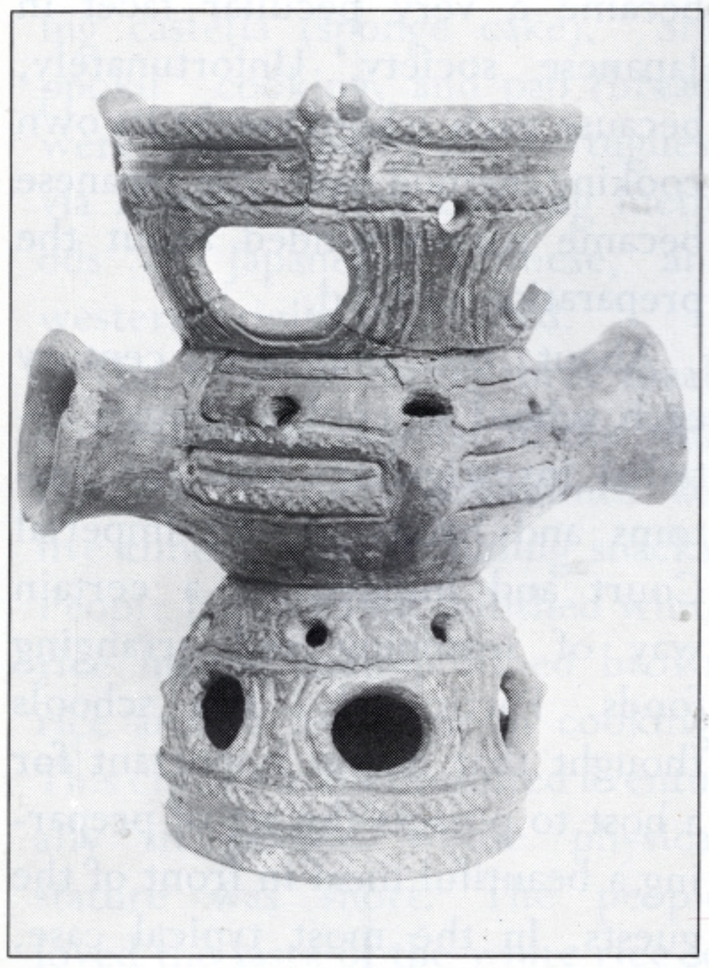
As cooking methods improved the people began to use vegetable oil, and deep fried foods developed along with the method of soaking dried foods to soften them. A document which was found in the ruins of Heijō-Kyō records the gathering of dried abalones, dried clams, and dried nuts from all the parts of the country.

However, as dried foods were very hard to digest, the Heian nobles who depended on them suffered greatly from constant indigestion and their health deteriorated. This tendency was already apparent even in the Nara Period (710–793).

Many kinds of sweets also became known with the introduction of Chinese culture. People made paste from rice powder, either deep-fried or steamed it, and then dipped it in the sweet juice of arrowroot. This very precious and rare cake was called "Chinese cake".

The Heian Period was an era of great power for the nobles, particularly for those of the Fujiwara family, whose dietary life was influenced by various customs and

manners. Dried foods were served at the table in their natural state and the nobles themselves dipped them in hot water to soften them. Naturally, the nobles who ate these foods suffered from both malnutrition and indigestion.



A vessel of the Jomon Period.

The variety of tableware increased in the Heian Period. Gold, silver and glass added colour and beauty to the dinner table. However, one strange fact is that the literature of this period states very little about eating habits. For instance, neither "Makura no Sōshi" by Seishō Nagon nor "Genji Monogatari" by Murasaki Shikibu describe any dining scenes. This oversight may be due to the Buddhism of the day which despised craving for food as vulgar, and mainly due to the fact that food in the Heian period was poor and unpalatable.

The Heian nobles were physically weak because they had very little exercise and lived on such indigestible foods as unpolished rice and dried foods. They must have suffered greatly from chronic stomach troubles (inveterate dyspepsia) and died without having known the pleasure of eating good food. Furthermore, the Buddhism of the day forbade the eating of meat.

A pot-bellied jar of the Jomon Period.

Thus the diet of the Heian nobles lacked protein and there is ample written evidence about women who were pale and swollen because of malnutrition.

On the other hand, the diet of the common people had no such restrictions. They ate anything they wanted and lived like the people of ancient days. Their health was excellent. The samurai who were born of these common people were strong, and so later were able to take over the power to govern the country by destroying the unhealthy nobles.

The samurai in the Kamakura Period (1192–1333) were also country men and although the variety of their diet was limited they were no longer hindered by complicated taboos regarding food. They ate everything available and spent most of their time outdoors exercising. They had sufficient nutrition for good health and after they began to govern the country the Japanese people regained their health. By this time Sun china had taught them improved cooking methods also.

The number of meals served

A food craftsman of the Kamakura Period (12th – 14th century).

daily increased from two (breakfast and dinner) to three (breakfast, lunch, and dinner). From the experiences that the samurai had in field fighting, they had learned to make use of such portable foods as roasted rice, rice balls and rice cakes. This new diet helped to prevent chronic diseases like beriberi and tuberculosis during this period.

Saké Which Was "Eaten"

TODAY SAKE is only a social drink but in ancient times it was a very important "food". The ancient people added some yeast to steamed rice and produced a paste-like saké. They served this on a leaf and ate it with chopsticks. In other words, saké was something to "eat" and not to drink. People became happy and excited when they ate saké.

During the 6th century, the alcoholic content in saké increased and it became more liquid. Now it was "drunk" at banquets: first, saké was offered to a god, and then it was shared by the persons who attended the ceremony. It was then always drunk in front of the god. Later, saké became a popular drink among the Japanese people because it gave them a feeling of freedom. The old type saké which was called "doburoku" (unrefined saké) was still consumed, however, and continued to be drunk until much later. The habit of warming saké was established in the Heian Period. Refined saké did not appear until the Momoyama Period (1573–1600). The sweet type with little alcoholic content was made of glutinous rice, and the dry type with a relatively high alcoholic content was made of nonglutinous rice. The latter did not contain even as much alcohol as today's saké.

Specialized Cooking

THE COOKING method in which many seasonings were used became popular in the Muromachi Period (1334–1573), and this method eventually became the Japanese way of cooking their daily dishes. During the Muromachi Period the production of *Shōyu* (soy sauce), sugar, and "katsuobushi" (dried bonito) began. Seaweed and dried mushrooms were used as relishes.

Another improvement in the methods of cooking developed with the founding of several "schools" of cooking during the Muromachi Period. These schools appeared in every field, including tea ceremony, painting, and even studies of poetry and military tactics, and competed with each other in their ways of cooking. The foundation of these schools became a very peculiar facet in Japanese society. Unfortunately, because each school taught its own cooking method only, the Japanese became narrowminded about the preparation of food.

About the mid-14th century each school of cooking began detailed investigations into the customs and habits of the Imperial Court and insisted on a certain way of seasoning and arranging foods. Particularly, the schools thought that it was important for a host to possess the art of preparing a beautiful meal in front of the guests. In the most typical case, the host himself placed a carp on a chopping board and made "sashimi" (fish slices), using a sharp knife with skill. The guest's praise of his host's skill made an attractive addition to the banquet. In this way "sashimi," which is a very "peculiar" Japanese food, originated.

A kitchen in Edo Period (17th – 19th century).

Also the guests played some interesting games of comparing tastes. For instance, people guessed from which river the carp they were eating had come from or from which river the water used for the tea they are were drinking had been collected.

The Perfection of Japanese Cooking

Hocho-shiki, the ceremony of chopping with a kitchen knife, is held on January 28 every year at the Imperial Palace. This ceremony has been held since the 9th century.

Later in the Muromachi Period various western foods including castella (sponge cake), "Shippoku" cooking, and paõ (bread) were introduced by the Portuguese via Nagasaki. Thus cooking methods of Japanese, Chinese, and western origins co-existed.

The habit of eating three meals a day became popular in the 16th century. Farmers sometimes ate five times a day, including snacks. People began to eat polished white rice instead of unpolished brown rice and to use sugar in cooking. This change in diet resulted eventually in people whose physical stature was short. The people loved the taste of the white rice so much that this kind of rice became the base of the "artificial" Japanese cooking which was established in the Edo Period (1603–1867).

In the Kansai area the people made sushi by pressing steamed rice for many days, while in the Edo area (present day Tōkyō) people used the new method of putting a fresh slice of fish directly on a small square portion of rice and performed this act in front of their guests. Horseradish, ginger and red peppers were added to improve the taste of food. These seasonings were not only aides to tempt the palate but they also served as medicine, an unexpected result of Japanese cooking.

Thus Japanese cooking attained perfection in the Edo Period. However, its "corruption" began also in the Edo period. The tendency of enjoying good foods was accompanied by the tendency of overeating. Sometimes eating competitions were held and the participants consumed unbelievable amounts of saké and foods.

"Tonkatsu" and "Curry & Rice"

In the Meiji Period (1869–1912) various methods of western cooking were introduced into Japan, and the Japanese people skillfully assimilated them to prepare a sort of Japanese-Western cooking which became increasingly popular. "Tonkatsu" (Japanese pork cultet) and curry and rice are the two most typical examples.

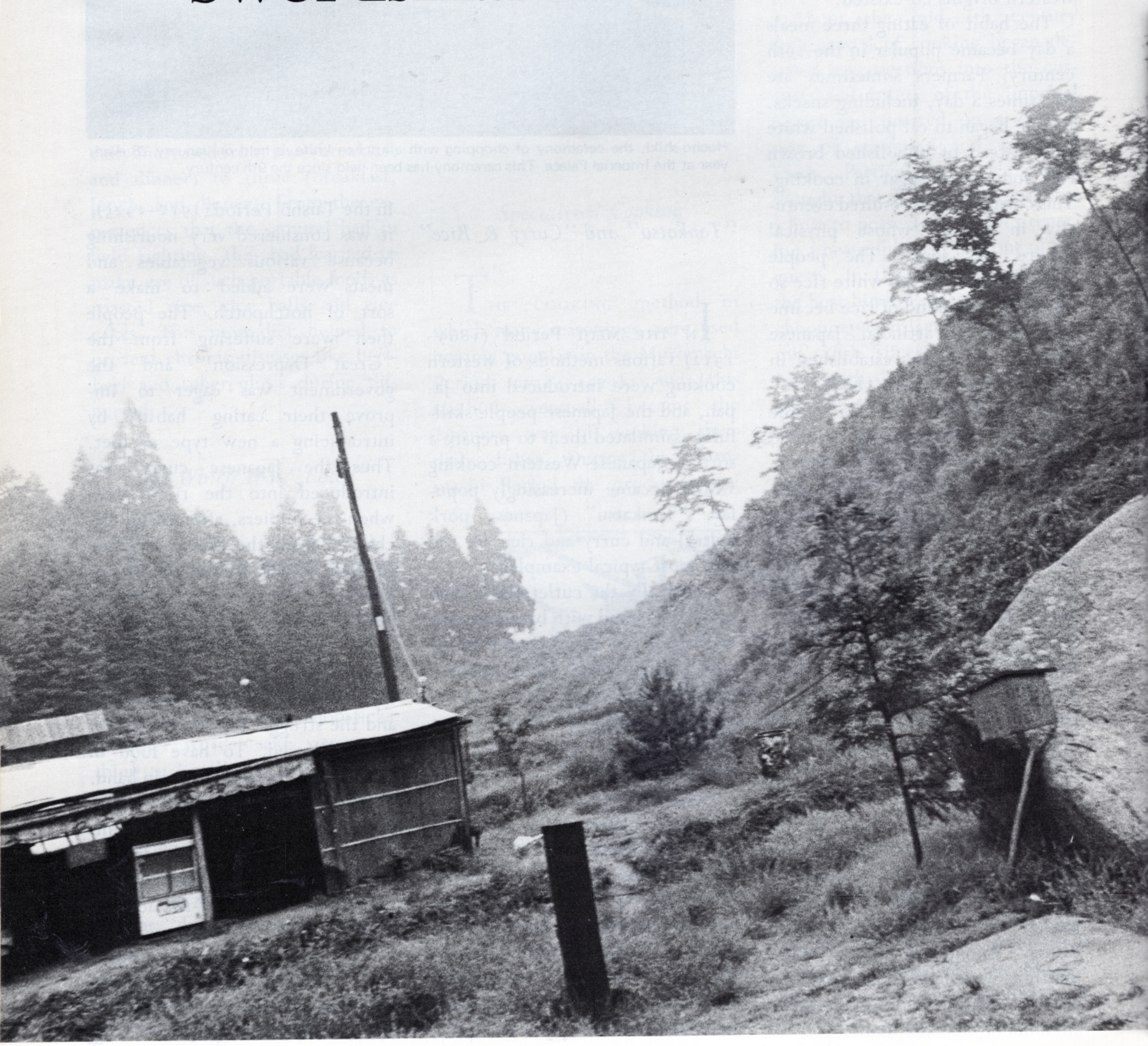
Originally the cutlet was a slice of meat covered with bread crumbs and fried, but the Japanese deep-fried if like *tempura*. Many Japanese even today consider *tonkatsu* a kind of western food but in fact it is a combination of pork cutlet and *tempura*.

Another very popular dish among the Japanese is curry and rice. This became very popular ever since the Japanese army in the Taishō Period (1912–1925) served this dish in order to feed soldiers. Actually, it was very different from the real Indian curry. The Japanese curry is more starchy because more flour is added, and less spicy. In the Taishō Period (1912–1925), it was considered very nourishing because various vegetables and meats were added to make a sort of hotchpotch. The people then were suffering from the "Great Depression" and the government was eager to improve their eating habits by introducing a new type of diet. Thus the Japanese curry was introduced into the rural areas when the soldiers, after being discharged from the army, returned to their homes. By the end of this period, "curry-rice" became a popular food.

As everybody knows, food is a most important element in people's life. The production of food began and the struggle for the control of food followed. To have food in hand meant to have power in hand. Thus the most basic means of life, eating, often led to most complicated politics. The long history of politics was, in a sense, the history of the struggle of the acquisition of food.

The Japanese people have managed to absorb and to assimilate complicated foreign cultures. Foods were no exception. 東

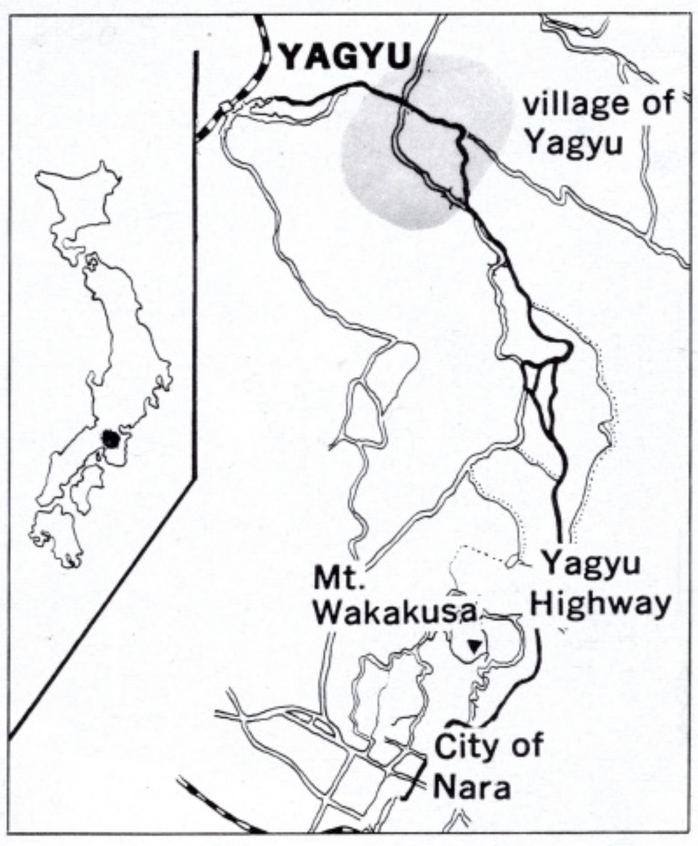
Yagyu... The Homeland of a Great Swordsman



The large stone which is said to have been cut in half by Yagyu Sekishusai.

There is a small, quiet and beautiful area just over one of the mountains which surround the eastern suburb of the ancient capital of Nara. Today, this area is included in the administrative district of the city of Nara but no one actually calls it Nara. The name used for it is: "Village of Yagyū". This is because the name "Yagyū" is closely connected with the family of great swordsmen who were born and lived there. The reason why Yagyū is called "village" even today is because it is about 10 km away from the city of Nara and is separated from the other areas of the city by a thick forest. This gives the impression of an isolated village.

There are many famous temples and statues of Buddha in Nara and its surroundings and many Japanese and foreign tourists visit them. But only a few Japanese or foreign visitors came to the Yagyū area until recently. Last year, a certain television station in Japan broadcasted a one-year programme which dealt with the story of a great swordsman, Yagyū Munenori, and this programme was very popular with Japanese audiences. Since then, many Japanese tourists began to visit this area and the long lines of cars from the city of Nara to the village of Yagyū surprised the villagers. However, this sudden "boom" has now passed and the village of Yagyū has become quiet again.



The tea house which was built in the 18th century. It is located near the entrance of the village of Yagyu.

The Big Stone Which Was Cut Into Half By a Sword

It is about an hour's bus ride from the city of Nara to the village of Yagyū. The bus passes through the thick forest of the Kasuga mountains (293m. high), where it is as dark as it is in a tunnel because the field of vision is blocked by the density of the trees. After passing through this thick forest, the bus proceeds on a sunny mountain road. Many stone statues of Buddha which are found along this road indicate that this area was once the scene of ascetic exercises by the priests of Tōdaiji and Kōfukuji Temples, both of which flourished during the Nara Period (8th century). Many large-sized stones are scattered here and there, because this area used to furnish building stones and, in fact, still contains many abandoned stone-pits. After passing a ridge, the bus comes to a narrow, flat area surrounded by mountains. There stands a settlement of some dozen houses with slate or straw roofs. The houses are surrounded by rice fields and the slope at the foot of the mountain is covered with tea plants. The village of Yagyū starts from this area.

In the exercise hall in the village of Yagyu: the exercise of swords begins with Zazen.

In this village we find a large granite rock which looks as though it had been every split by a stroke of a sword. According to the legend, Yagyū Muneyoshi (also commonly known as Sekishū-sai) who was a great swordsman and governed this area in the latter part of the time of the civil wars (late 16th century) met a "tengu" one night. "Tengu" is an imaginary monster who is believed to have lived in the mountains. It has the appearance of a human being, with red face and prominent nose, and a pair of wings. Sekishū-sai fought against the "tengu," and thought he had killed it with a stroke of his sword. But the following morning he found that it was a large stone which he had cut into two the previous night. It was natural that such a story would cover into existence since Yagyū Sekishū-sai was so famous for his swordmanship.

Sword and Zen

MUNENORI, THE son of Yagyū Sekishū-sai (1528–1606) is famous for having combined swordmanship

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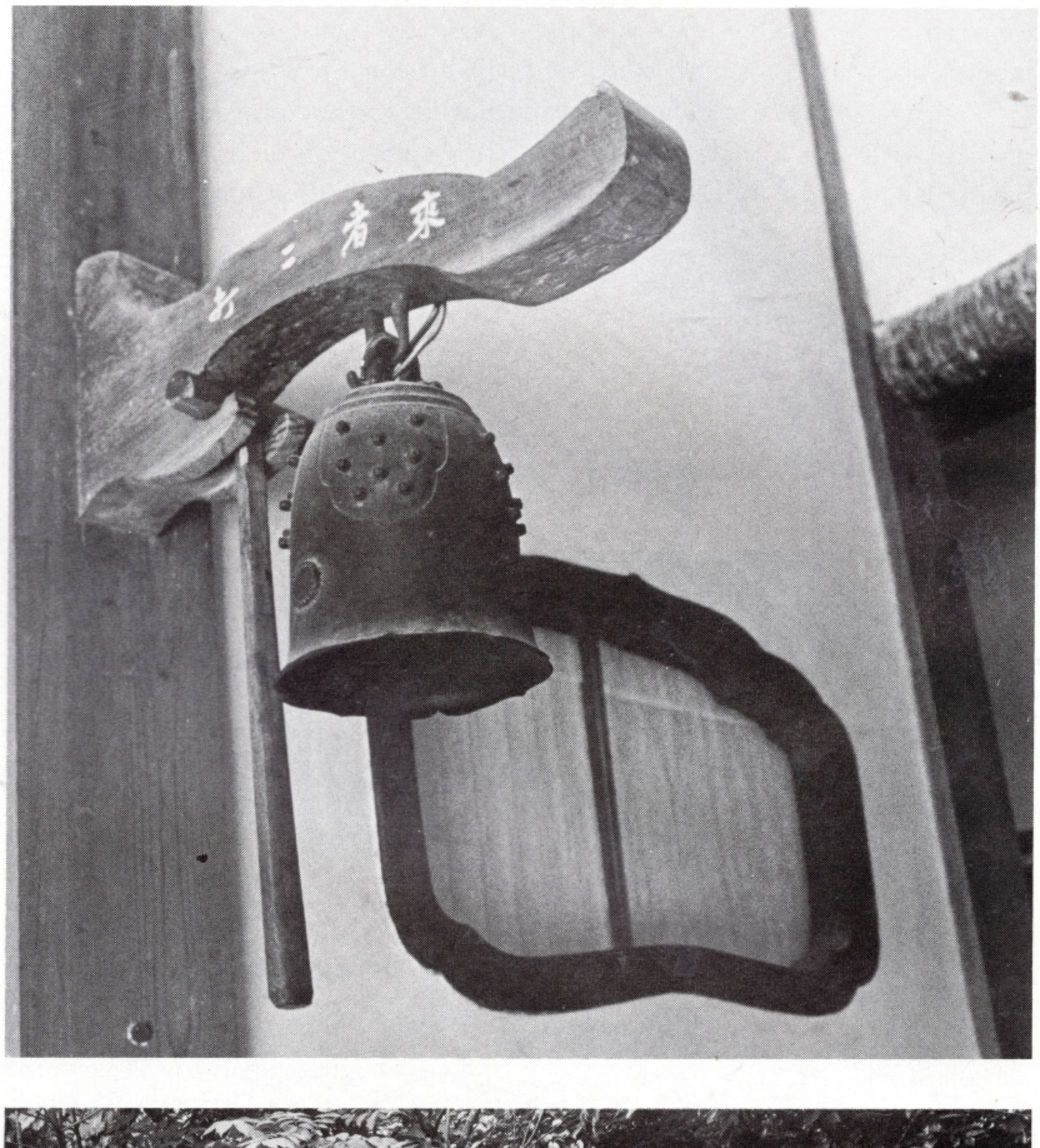
The wooden image of Yagyu Munenori.

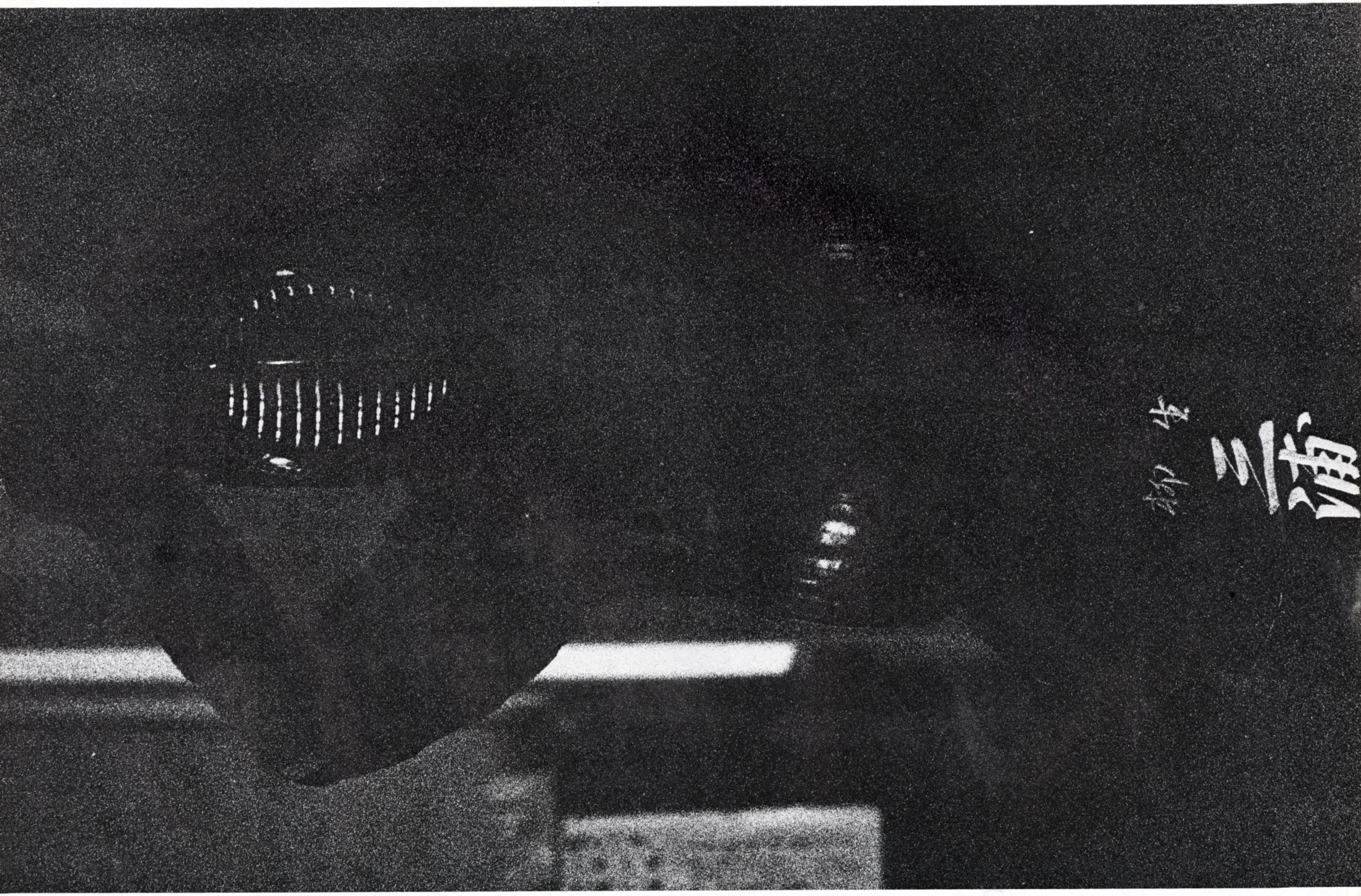


At the end of the Edo Period, the members of the Yagyu family fought against each other, one party supporting the Imperial Court and another supporting the Shogunate Government. The grave of one of the retainers who was killed during the fight.

and the spirit of Zen. Up until this time the sword and the values and "arts" of swordmanship had been used only for killing people. Yagyū Sekishū-sai established a particular school called "Yagyū Shinkagé School". This spirit of Zen was acquired through his association with the priest Takuan; his swordmanship through his practice and

experience in battles. His school taught how to reach the state of tranquility when one faces his enemy with the sword instead of having a wish to kill. Munenori was as famous as his father had been, for his swordmanship but he further polished the "art of the sword" which he had learnt from his father and taught that:

Photograph by Maeda Sinzo



The grave of the Yagyu family.

"The art of the sword should not be a mere skill to kill. It must be the art of destroying evil and saving people (who are suffering from innate evil)". He made swordmanship into an art which enlightens one's spirit. The First General of the Tokugawa Shōgunate Government, Tokugawa Iyeyasu, was so impressed by this spirit of the sword that he declared: "The politics of ruling our country must be carried out in the spirit of the Yagyū Shinkagé School". Munenori was thus selected to become the chief sword instructor for the Tokugawa Government and since then the Yagyū family served under the Tokugawa Shōgunate Government. Throughout the Tokugawa Period, the villages of Yagyū was known to be the mecca for swordsmen. Many swordsmen visited the exercise hall at Yagyū to learn the art taught by the Yagyū Shinkagé School.

However, at the end of Tokugawa Period (1860s), the Yagyū family was divided into two groups: one that supported the Shōgunate Government and another that supported the Imperial Family. As a result of the bloody feuds among the family factions, the Yagyū family finally ceased to exist.

Today, in this peaceful and quiet village there are only the ruins of Yagyū mansions and graves. But some sunday mornings one hears the cheerful cries of the boys who practice the "art of the sword" in their exercise hall dreaming of the great swordsmen who once lived in this land. 東

The Norm of Human Existence

by Dr. Nakamura Hajimé
Professor Emeritus of the University of Tōkyō

As EVERYBODY knows, Buddhism is one of the typical philosophies of the Orient. There have been many requests from the readers of our magazine to publish an article on Buddhism. Our Editorial Department spent considerable time in preparation and beginning with this issue will be presenting you for one year, a serial article on Buddhism. This article is written by Dr. Nakamura Hajimé, the supreme authority of Buddhistic studies in Japan.

Dr. Nakamura retired from the position of Professor of Indian Philosophy at the University of Tōkyō in the spring of this year and, now, he is Professor Emeritus of the same university as well as the Chairman of the Eastern Institute. Dr. Nakamura is not only an expert in the field of the Philosophy of Buddhism but also of Oriental thought in general. He has also done a great deal of excellent work in the field of the comparative studies about the difference of thought between the Orient and the Occident. Besides his many books that exist only in Japanese, there are two books of which we have English editions:

1) *Ways of Thinking of Eastern Peoples* translated by Philip P. Wiener, East-West Center Press, Honolulu, 1964, and
2) *A History of the Development of Japanese Thought*, Japan Foundation, Tōkyō, 1967, which Dr. Nakamura himself wrote in English.

The new series in our magazine does not follow the so-called textbook method of outlining the history and thought of Buddhism but uses the method of taking up major concepts of Buddhism one by one and explaining them.

For example, the concepts of 法 (Hō—dharma), 空 (Kū—Sūnya), 禅 (Zen—Dhyana), 慈悲 (Jihi—Karuna) and 地獄 (Jigoku—Narakah) are all very important and form the basis of Buddhistic thought. This is a series of articles which will help the readers to understand the thought of Buddhism through the explanation of each one of the above-mentioned concepts. We hope that this series will serve as a guide for the readers who are interested in Buddhim or in Oriental thought.

There are many points in the Japanese mode of thought and action which seem very strange to non-Japanese people. The reason for such a difference lies in the "uniqueness" of traditional Japanese thought.

As Western thought is so often based on the concepts of Christianity so Japanese thought is often based on the concepts of Buddhism. Also, many proverbs which are commonly used by Japanese people are often based on Buddhist ideas. Therefore, in order to understand the Japanese people it is absolutely necessary to understand, first of all, the thought of Buddhism.

Western people must encounter various strange situations when they associate with Japanese people. For example, the Japanese people very seldom draw a contract. They have the tendency to conclude important business through verbal promises and this practice does not normally cause any serious problem. This is because the Japanese people trust their partners.

Also, most of the Japanese companies follow the system of life-time employment. Employers very seldom dismiss their employees and the employees, in their turn, will not leave the company easily even when they are offered a higher position and higher income by another company. These practices are important reasons why many foreign enterprises are not successful in Japan.

These phenomena stem from trust among people and this trust is based on the traditional idea of 不二 fuji in Buddhism.

I would like to explain such basic concepts in the thought of Buddhism one by one in each issue of this magazine.

Standing Buddha, 4th – 5th century (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan published by Kodan-sha). ⟶

Dream of the Queen Maya (mother of the Buddha), 1st – 2nd century (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan published by Kodan-sha).

I am you.

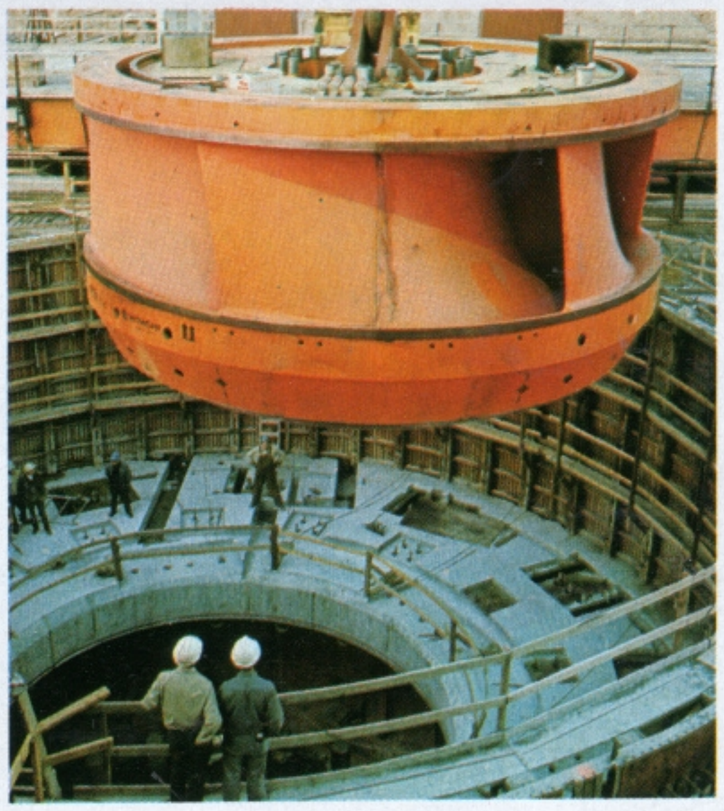
My name is Noritsune Chiba, and these are my kids. They're giving me a workout . . . it seems like they'll never run out of energy.

I'm trying to make sure they don't. I'm an Hitachi engineer. And energy is my business.

For the last four years I've coordinated Hitachi's contributions to a hydroelectric plant at Ludington, Michigan. A really enormous project.

At night, when power from atomic and fossil fuel plants would otherwise go to waste, we use it to pump nearly 2,000 tons of water per second up hill from Lake Michigan into an artificial lake. Then during the day, when power *is* in demand, we let it flow down again—through turbines, in order to generate electricity.

Building the colossal pump/turbines and generator/motors for this project has required all kinds of new technology. For instance we had to develop a new thick steel welding technique for the turbine runner. And we had to design a thrust bearing capable of supporting over 2,000 tons.



The best thing about the project is the result. The people of the American Midwest will now have an additional 1,872,000 kilowatts during the hours of peak demand. What's more, they'll have their additional power without additional pollution.

Ludington, Michigan is half-way round the world from where I live. But even so, I feel like I've done something for my family. I feel that the technology I've helped develop will help everybody.

I feel that when I work for Hitachi, I'm working for all of you.

Because my work will benefit me.

And I am you.

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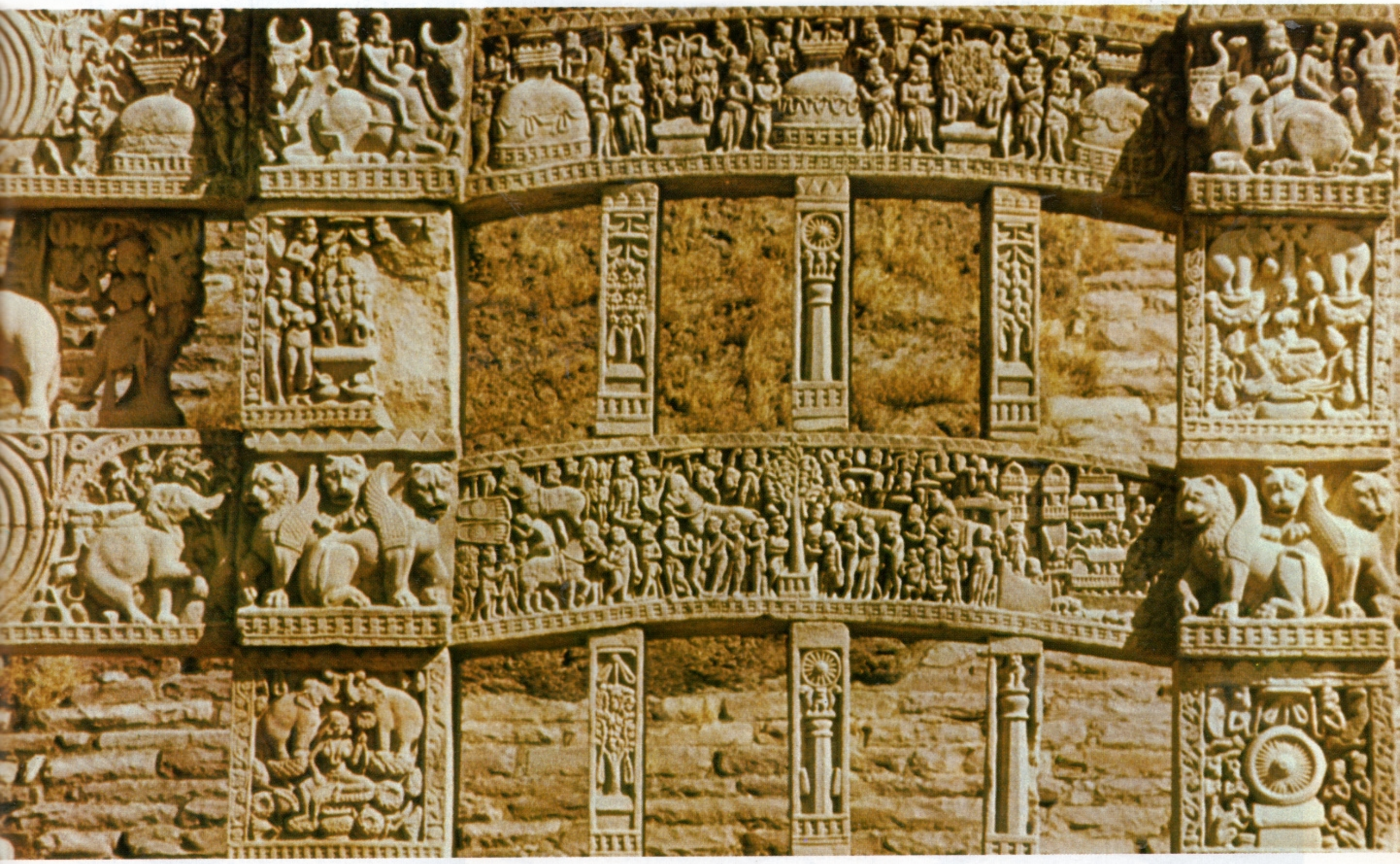


THE FIRST problem which Buddhism faced was suffering in life. Human beings can by no means escape from "ku", i.e., suffering, no matter where they are. According to Buddhism; "Life is suffering, old age is suffering, sickness is suffering, death is suffering, to have to meet someone whom you cannot love is suffering, to have to be separated from someone whom you love is suffering and not to be able to obtain what you want is suffering. In short, the gathering of five attachments, 五取蘊 (Goshu-un) is suffering".

"Ku" (suffering) means that one cannot do what one wants or cannot have everything in his own way

Incidentally, the reason why everything we experience is suffering is that everything is 無常 (mujō)—changing and impermanent. "How short is the life of man. He dies before he reached the age of 100. Even though he might live longer he finally dies because he gets old" (Suttanipāta, 804). Every thing in this world was made by 因緣 (innen), the combination of causes and conditions, and is always changing and does not remain the same for even one moment which is expressed 諸行無常 (Shogyō Mujō). In this case 行 (gyō—Sankhāra) means "something which was created".

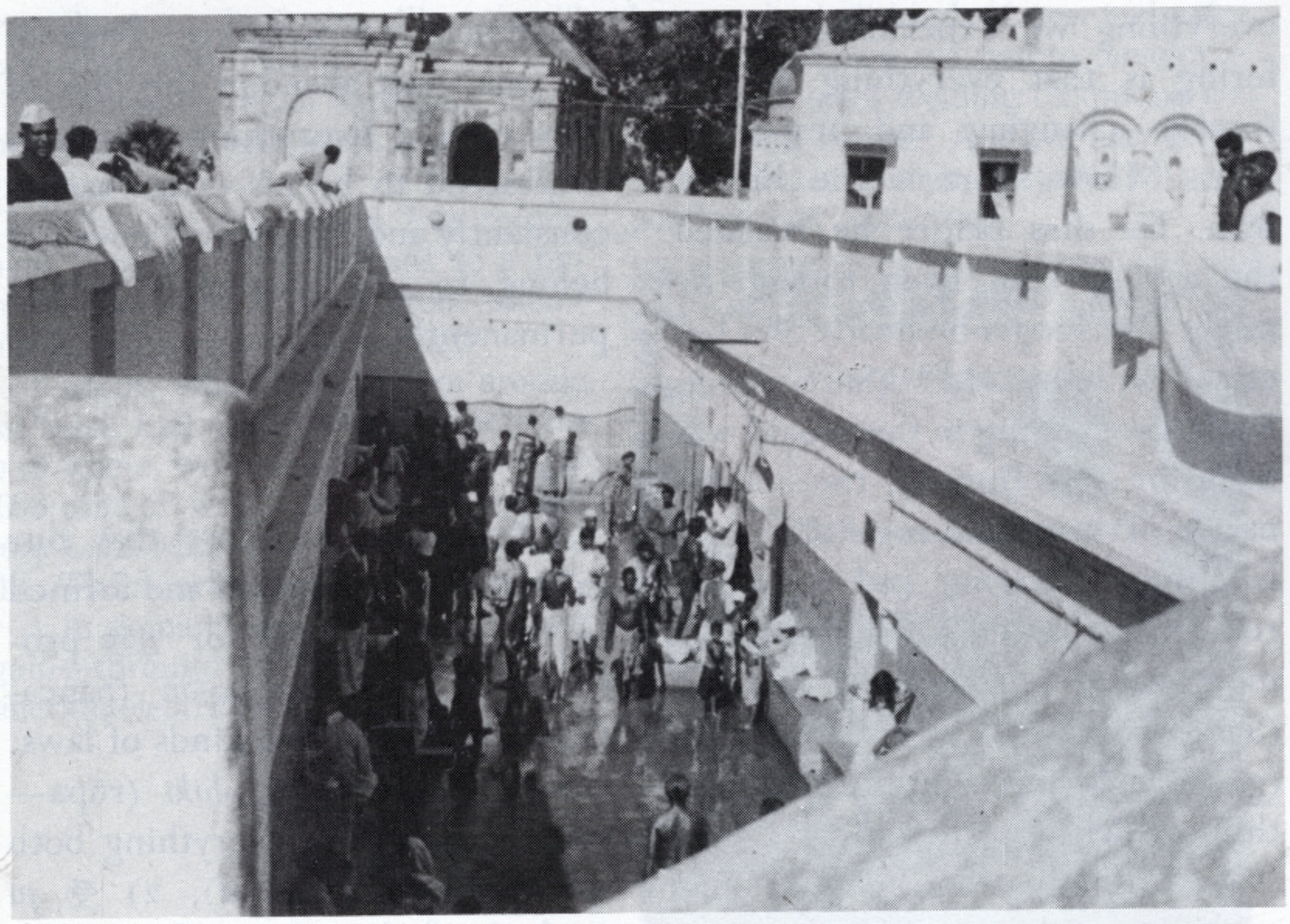
Accordingly, one should not consider anything as "his own" or "his property" and should have no attachment to anything. First of all, one must abandon the idea of "his own". Everything which is considered to be his own changes constantly and, therefore, does not belong to any particular person permanently.

BUDDHISM BELIEVES that our existence is maintained and formed in the area of 五蘊 or 五陰 pronounced *go-un* or *go-on* (pañca-skandha) that is, five kinds of laws. Go-un means 1) 色 *shiki* (rūpa—matter, including everything both spiritual and material), 2) 受 *ju* (vedanâ—feeling, signifying the acceptance of impression within

one's consciousness), 3) 想 *sō* (samjñā—ideation, meaning: to form an image within one's consciousness), 4) 行 *gyō* (samskāra—formative forces, including activeness and latent formative forces), and 5) 識 *shiki* (vij-ñāna, cognition, denoting the act of distinguishing every object and recognizing it). Our existence is formed in the areas of these five different 法 *hō* (dharma—law).

The combination of everything which exists in such areas is temporarily called 我 *waré* or 自己 *jiko* (ātman—the self or the ego) from the worldly point of view, but "central bodies" cannot be included in any of the above mentioned areas. Buddhism believes that "material things (*shiki*) is *mujō* and what is *mujō* is 苦 *ku*. What is *ku* is 非我 *higa*, that is something other than oneself. What is *higa* is not one's property, it is not oneself it is not ātman." The same form of argumentation are issued regarding the other four elements: *ju*, *sō*, *gyō*, and *shiki*. Everything which worldly people might consider ātman is not ātman at all.

Remains of an ancient temple and stupa at Nagarjunakonda, Andhra province, India.



The hot spring in the ancient capital of the Magadha Kingdom, has existed since the days of the Buddha.

Courtesy of Shunju-sha

Also, besides the "region" of Go-un, there is another "region" in which our cognitions and acts are formed. 眼 *gen* (visual function), 耳 *ji* (the sense of hearing), 鼻 *bi* (the sense of smell), 舌 *zetsu* (the sense of taste), 身 *shin*, (touch) and 意 *i* (mind) are called 六入 *roku-nyū* (six situations). At the same time another "region" was established. This is the "region" of 六境 *rokkyō* (six objects) which includes: 色 *shiki* (forms), 声 *shō* (sounds), 香 *kō* (odour), 味 *mi* (taste), 觸 *soku* (things to be touched) and 法 *hō* (things to be thought).

Kusinara, where the Buddha passed away. The tree on the right is a sal tree.

Maya's Dream and Buddha's Birth, 5th century (National Museum of New Delhi, from the Sekai-no-Bijutsu-kan published by Kodan-sha).

Thus Buddhism denies *ātman* (the self or the ego) as a metaphysical principle. Hence the thought of Buddhism is called 無我説 *muga-setsu* (the theory of non-self). However, it never denies ātman itself. It merely insists that any object which can be seen in the objective world is not ātman. Regarding the question whether ātman exists or not, Buddhism gives no answer. Therefore, it is not correct to understand Buddhism as 無霊魂説 *mu-reikon-setsu* (the theory of non-existence of soul).

Buddhism rather recognizes ātman as the basis of human acts. Buddha's (Shakkyamuni's) included the following among his last dicta: "Depend on the self (ātman). Depend on the law. Make the self a candle-light. Make the law a candle-light." He thought that the true self should be expressed whenever human law is practiced.

Buddhism is opposed to the establishment of a "substantial" or "functional" self but recognized numerous laws (*dharma*). The "laws" in this case mean, the rules and standards which make our real existence as it is. According to the traditional explanation, "任持自性, 軌生物解" *Ninji-jishō*, *Kishō-motsugé*, that is, *dharma*, maintains its own essence and always exists as the standard by which the understanding of things is produced. There are many "laws" which are acting upon our real existence, and to explain our concrete real existence there are various kinds of laws such as *Go-un*, *Roku-nyū*, *Rokkyō*.

The term "law" (*dharma*) which originally meant "to maintain the acts of the human being" now has various meanings, and is generally used in India in the contexts as:—

1) custom, habit, tradition, 2) things to be done, duties, obligations, 3) social order, social system, 4) good, good deeds, virtue, 5) truth, law, norm (same as *satya*), 6) the base of the whole world, 7) religious duties, 8) rules by which we recognize the truth, 9) teaching, lecture, 10) essence, nature, character, 11) the predicate (in logic).

These usages are inherited from Buddhism but, there, the word *dharma* has even more meanings, i.e. "the teaching of Buddha", "objects of thought in general", "the image of things as they are", "the act of mind", "learning of prayers practiced in esoteric Buddhism (in Japan)." At any rate, its original meaning was truth and law or norm. And the person who understood these truths and norms is Buddha. Buddha means the person who received the truth, the person who was awakened to the truth, the person who understood the absolute norm and became norm itself, the teacher and the person to be respected. The theory taught by Buddha is called "Buddhism". (In the Chinese translation

Horin (the Wheel of the Law) is the symbol of the Buddhism.

of the Buddhistic scriptures, "Buddhism" originally meant the teachings by Buddha, the teachings to become Buddha, the words of Buddha). 東

この鐘はつかないようにして下さい

December

THE LONG, narrow chain of Japanese Islands which runs from north to south is flanked by high pressure currents on the west and low pressure currents on the east. The mountain range which runs through the center of Honshū, the main island, checks the cold December wind which blows from the northwest. This wind brings a large amount of snow to the west, or Japan Sea side of the island, causing that area to have one of the heaviest snowfalls in the world.

Diary

MANY JAPANESE keep diaries. Every December various kinds of diaries appear in the bookstores and stationery shops such as business diaries, family diaries, etc., some of which may have quite ornate covers or, even locks. All of these diaries are sold atmost as soon as they are displayed. It is estimated that several hundred thousand Japanese keep, or at least buy, diaries every year.

Why do people want to keep diaries? Certainly they are not considering leaving records of their daily lives to later generations. Of course, diaries might help the learning of history but it is unlikely that ordinary people think of contributing to history in this way. Probably they feel that each day is is different from the previous or from the following and, therefore, each day bears a very special meaning.

From the historical point of view, Europeans developed the habit of keeping diaries especially during the Renaissance Period and the Japanese also developed this habit during the corresponding Muromachi Period (1334–1573). This was the era in which society was unstable. People's minds were disturbed by constant change, especially the various political changes, and every day meant something special to them. Before that time, the days of the ordinary people had been uneventful. For the farmers, for instance, one day was just like another; there was no need for keeping a diary. The habit of keeping a diary was born when the daily life of the people became more eventful and they experienced more hopes and fears.

Most people begin to keep diaries from the time they are teen-agers and continue until their mid-twenties. This means that these are the periods in which people are extremely sensitive in experiencing the various changes of life. When they reach middle age and their lives became more or less settled, they usually stop keeping diaries.

As mentioned earlier, the Japanese love to keep diaries. So many diaries are sold that one large publishing company publishes only diaries. Teachers often tell school children to keep diaries and to illustrate them with pictures. Such keeping of diaries serves as homework during the children's summer and winter vacations. Why do the Japanese like to keep diaries? Probably because they are more sensitive towards minor events in their dialy lives than Western people are. Also, Japanese people have a tendency to observe life subjectively and to connect each event with their own existence.

This sensitiveness and subjectiveness may be connected with religion. To Europeans, the idea of monotheism dominates their belief. One God is onnipotent over all the world and every phenomenon is attributed to Him. In the Middle Ages perticularly, religion was the centre of the people's lives. The European people were so much accumstomed to seeing life from the standpoint of religion that minor events in their daily lives did not evoke strong feelings in them.

On the other hand, the Japanese worship various gods. Because their religion is closely connected with an "individual" god, religion is a very personal matter to them. They pray to an individual god every day for their daily happiness. Their idea of happiness is based on daily minor events which occur around them. The Japanese people also have various "specific" gods who serve various definite purposes. For instance, they pray at Inari Shrine for making money, at Narita Shrine for safety when driving and at Suitengū Shrine for easy childbirth. In Japanese minds, there is no god like God in the European sense who can take care of everything.

Therefore Japanese minds note the slightest change in their daily

← Photograph by Maeda Sinzo

lives and attach some meaning to it. One morning, for example, they may wake up to find an open morning-glory flower. To the Western person the morning-glory is just a flower, but to a Japanese, it is a personal flower so this is an event worth recording in his diary. This sensitiveness towards natural phenomena produces special types of poetry such as *haiku*. The seasons and minor events are expressed in the 17 syllables of that special kind of poem. The Japanese are also known as lovers of taking photographs; this habit may be another evidence of their keen interest in their surroundings. For the Japanese there are many small things which are worth keeping such as photographs and words written in diaries.

Therefore, the diaries of the Japanese people are full of minor personal events. The Europeans might use their diaries for confessions for instance, but the Japanese use theirs simply for keeping and records of such trivia as their daily conversations, their daily happiness and daily sorrows.

Hari-Kuyō

DECEMBER 8th is *Hari-Kuyō*, the day on which Japanese women console the spirits of the needles which were used and broken during the year. After World War II, the Japanese women began to wear western clothes more often than they wear traditional Japanese *kimono* so that today many young women do not know how to sew by hand because they are more accustomed to the use of sewing machines for the making of their dresses. Consequently, this event of *Hari-Kuyō* has lost much of its significance although it is still performed by some people.

In oldern days, when the teachers of sewing closed their schools at the end of the year their pupils gathered in their teacher's house. They brought with them the broken needles which they had used during the year. They stuck these needles into *tōfu* (bean-curd) or *konnyaku* (devil's tongue) and carried them to Awashima Shrine or threw them in the river or the sea.

In Buddhism, *Kuyō* is a ceremony of offering incense, flowers, candle-lights, drinks, food, money and other precious things to the gods. The name Kuyō varies according to the subject. For example, Mushi-Kuyō is dedicated to insects and Kaigen-Kuyō is dedicated to a new statue of Buddha. In the case of *Hari* (needles) the subject is not a living thing, but the Japanese consider that living and nonliving things have spirits. Therefore, they give thanks to the needles for their work during the year and thus

console the spirits of the needles.

Western people would not consider thanking needles; they would rather thank the people who worked with needles. The Japanese, on the other hand, considered it quite natural that people who worked with needles thank the needles themselves. Thus, the Japanese put the used and broken needles into a piece of bean-curd or devil's tongue, (figuratively, into a soft bed), to rest after their difficult work of sewing day after day through the year.

Joya no Kané (Temple Bells Ringing out The Old Year)

DECEMBER 31st. The last day of the year. When the New Year's preparations are almost ready and the family members get together to eat *soba* (buckwheat noodles-which indicate long life), the deep and grave sounds of the temple bells tell them that it is the end of the year. The first bell begins tolling at 11:45 p.m. and the 108th bell finishes at exactly midnight, that is, at the moment of arrival of the New Year. While listening to these bells, the people bid farewell to the old year and greet the new.

Joya no Kané is said to be based on the spirit of Buddhism, and it is meant to praise the 108 virtues of Bosatsu (Bodhisattva) and at the same time to clear away the 108 carnal desires of the people. As there is no such custom in India and China, this custom seems to be peculiar to Japan. In short, the people who suffered from various troubles and human desires during the past year clear their minds and receive the New Year with fresh minds.

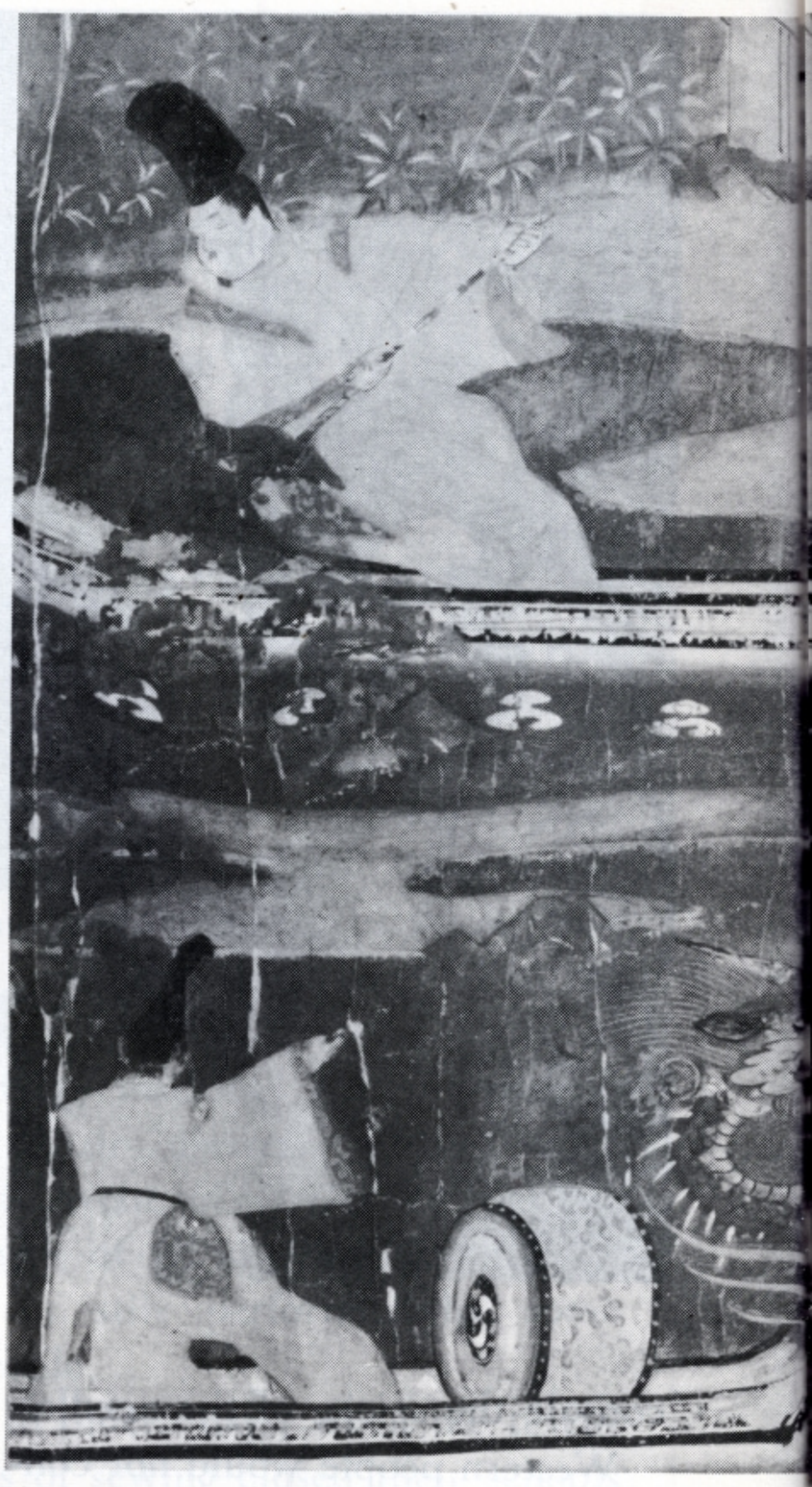
Many temples in Japan are famous for *Joya no Kané* but some of them are particularly famous, such as: Miidera Temple in Otsu in Shiga Prefecture, famous for the fine sound of its bell, and Chion-in Temple in Kyoto. in Chion-In Temple, the prayers are recited by all the priests. Two or three priests start ringing 108 bells from 11:30 p.m. on New Year's Eve. Many people come to Kyoto not only from the Kansai District but also from far away in order to listen to the bells of these famous temples.

Today, 107 bells are rung during New Year's Eve and the last one bell is rung at the moment the New Year arrives. However, in olden days the bell-ringing lasted until about 4:00 a.m. on New Year's Day. It is said that the bill-collectors were visiting their debtors' houses with lanterns in their hands while the bells were ringing, determined to collect the bills before the bells stopped ringing.

Today, when the final, 108th bell is rung, many people change into their best clothes and go out to visit shrines. Trains and buses run through the night in order to take people to temples. 東

The Path of Glory

Fujiwara no Michinaga, The Greatest of Heian Nobles



by Mihara Gen

In the Heian Period (8th–12th centuries) of Japanese history the culture of the nobles who centered around the Emperor flourished in the capital of Kyoto. This is the period during which the culture that had been created by the nobles reached its peak. And even if today people are asked to select only one among the numerous nobles of the Heian period, they will not hesitate to name Fujiwara no Michinaga. Fujiwara no Michinaga, more than any member of the nobility, utilized the typical contemporary practice of utilizing the positions of his maternal relatives of the Emperor. Furthermore he strengthened his power by marrying his daughter to the Emperor. Thus we can safely state that Michinaga fully enjoyed his position as a Heian noble.

Well, then, how did Michinaga, the "leader" of the Heian nobles, achieve glory?

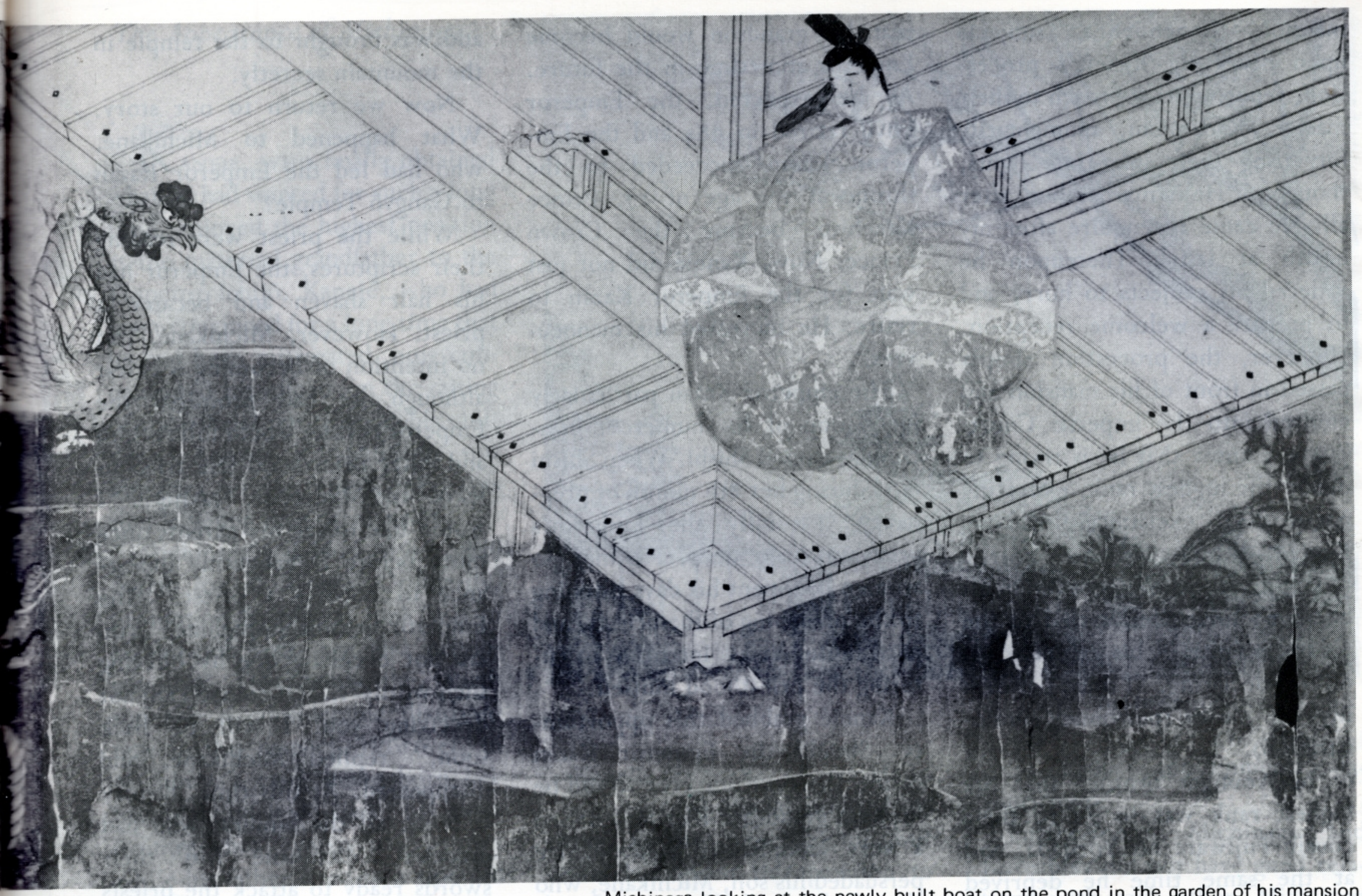
The Imperial Court Full of Conspiracies

KYOTO. JULY 23, 986. 2 o'clock in the morning.

A carriage driven by a pair of oxen was seen heading east on the deserted Tsuchimikado Grand Avenue. From the distance, people might have thought that it was a carriage of a nobleman who was going to meet his sweetheart. However, a close look would have revealed that another secret and not a clandestine love was hidden in the carriage.

The carriage attendants hurried the oxen and often looked behind them nervously. Their tension was obvious. It was apparent that they were afraid of being followed. When the carriage arrived at the bank of the Kamo River after passing through the streets of Kyōto, several samurai joined the party. No one uttered a word. Only the sounds of the wheels of the carriage and of the hooves of the oxen echoed in the darkness.

Finally, the carriage stopped in front of the gate of Gangyō Temple at Yamashina, in the western suburb of Kyōto. The curtains of the carriage were raised and two nobles descended. One was in his mid-thirties and the other was younger, with a boyish, somewhat timid expression. The elder one, named Michikané, who was the son of Fujiwara no Kaneié, looked around and led the younger one (who seemed to be afraid of something) through the gate.



Michinaga looking at the newly built boat on the pond in the garden of his mansion (from Murasaki Shikibu Nikki Emaki, Possession of the Fujita Museum)

The timid young man was none other than the Emperor Kazan. Why did the Emperor come to this lonely mountain temple in the middle of the night afraid of being followed, and without the proper number of attendants? The answer to this question reveals a very complicated story.

In 794 the Imperial Court was established in Kyōto. The capital was named "Hei-an-Kyō" (Peaceful Capital) according to the wishes of the people. Since then, until the time of this story, the politics of the nation had been carried out, in general, by the powerful Fujiwara family, who were nobles of ancient origin. The Fujiwara family had maintained its power by establishing a maternal relationship with the Imperial family. However, the Fujiwara family had so many members and so many branches that only the few so-called "orthodox" branches of that family had been managing the contemporary politics. Among these orthodox Fujiwara (called Kita-ké—the Northern Family) there were constant struggles for power. Relatives and brothers fought against each other. However, because they were members of the nobility they added constant intrigues and political manoeuvres to force of arms.

Our story goes back to 977. At that time the brothers Fujiwara no Kanemichi and Kaneié were fighting against each other for the leading position in the Imperial Court. Kanemichi, who was four years older than his brother, was naturally considered for the higher rank, but in fact his younger brother was more favoured by the Imperial Court. Later, however, the elder brother Fujiwara no Kanemichi obtained the highest rank. Having borne an inferiority complex towards his younger brother for a long time, Kanemichi proceeded to hinder completely Kaneie's promotion. Their brotherly hatred was very strong.

Here is an episode which is a good example of the struggle between the two brothers. In October 977 Kanemichi became very ill and it was feared that his end was near. Kaneié, thinking that his opportunity had finally arrived, set out for the Imperial Court in a formal procession to ask the Emperor to bestow upon him the highest rank after his brother's death. The procession had to pass in front of his bedridden brother's

mansion. Kanemichi's, subjects upon observing Kaneié's procession, reported its approach to their master. Kanemichi, momentarily forgetting their long-time fights, thought: "He is my brother, after all. He came to enquire after my health at last." Thereupon he ordered his subjects to hurry and to prepare a welcome reception. However, the procession simply passed in front of his mansion and entered into the Imperial Court. "Now I know that he is trying to obtain the highest rank, expecting me to die!" exclaimed the dying Kaneié. He was furious; only a moment ago he had believed in his brother's love. He hurried to the Court in spite of his critical condition, declaring, "I must perform my last *Jimoku* (personnel administration)." He announced in front of his younger brother that the highest rank was to go to their cousin Fujiwara no Yoritada, and at the same time he deprived Kaneié of his official position. So, with his final burden well taken care of, Kanemichi went home. He died the following day.

Kaneié, thus definitely deprived of any promotion by his own brother, was so upset that he did not appear at the Imperial Court for the next six months. However, during this time he did not remain idle. He planned the next step to restore his power. He had already married his daughter Senshi to Emperor Enyū, and Prince Kanehito was born. Kaneié calculated that his grandson would become Emperor sometime in the future. As he expected, the Emperor Enyū retired in 984 and the Emperor Kazan succeeded to the throne at the age of 17. Prince Kanehito became the Crown Prince. Now, Kaneié did not just wait for the Emperor Kazan to retire. He increased his manoeuvres.

The emperor Kazan particularly loved one of his numerous concubines named Shishi. When Shishi died during her 8th month of pregnancy, naturally the Emperor's grief was very deep. He met no women but spent his days listening to the preaching of the priests, and even hinted at his intention of entering the priesthood himself.

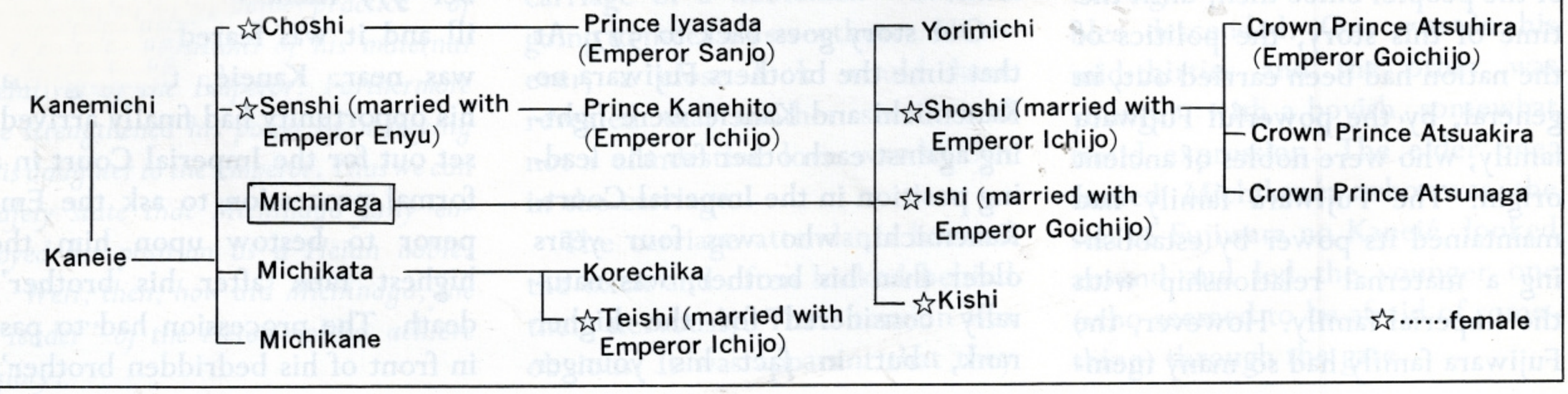
Kaneié grabbed this opportunity. Should the Emperor Kazan retire, the next Emperor would be his own grandson. Kaneié initiated a very complicated scheme. He persuaded his son, Michikané, who was then close to the Emperor and in his service to encourage the Emperor to leave the throne and to enter the priesthood. "Your entering the priesthood at his moment is the best consolation for the spirit of the late mistress. We will all follow you and become priests;" he told the Emperor. Of course, many officials were against the Emperor's retirement and any action on that matter had to take place secretly. This is why the Emperor Kazan was taken from the Court in the middle of the night and was brought to the temple in the mountain secretly.

Now we return to our story. What happened to Michikané, who had led the Emperor Kazan to Gangyō Temple?

While the priest were reading their scriptures, the Emperor had his hair shaven and became a priest. However, Michikané, had no intention of becoming a priest although he had promised the Emperor that he would follow him and enter priesthood. He tried to leave the Emperor, saying: "I would like to see my parents once more before I change my appearance to become a priest." The Emperor became suspicious. "You are not deceiving me by offering such words"..."Of course I am not deceiving you. I will be back soon," replied Michikane, and disappeared. At this time, history tells us, all the samurai who had escorted Michikané had their swords ready to attack the priests according to instructions from Kaneié: "If the priests attempt to force Michikané to become a priest, you must save him by all means."

At the same time Kaneié arranged that the Imperial Court accept the Emperor Kazan's, retirement and thus his grandson, Prince Kanehito, succeeded to the throne as the Emperor Ichijō. The new Emperor was then 7 years old. The retired Emperor Kazan was only 19 years old. He had been on the throne for only 2 years.

GENEOLOGICAL TABLE OF FUJIWARA FAMILY



The Imperial Palace in Kyoto.

KANEIE, WHO finally obtained what he had wanted for such a long time, enjoyed the highest position as the maternal grandfather to the Emperor Ichijō. Kaneié, who had been convinced for a long time that he had been mistreated, now concentrated his efforts on the raising of the official positions of his children. Among his children was Fujiwara no Michinaga, who was then a young man of 21 years.

Michinaga was born in 966, the fourth son of Kaneié. Ordinarily, promotion to official rank was in accordance with age and primogeniture. Thus being the fourth son was a considerable disadvantage in this respect. However, in Michinaga's case, being born late brought him good luck: his elder brothers had grown to maturity while his father lived to a ripe old age. When his father finally established his own position, Michinaga's brothers had at last obtained the positions which were proper for their ages. However, Michinaga, being the youngest, had a chance to start his official career at an astonishingly high level.

Secondly, what furthered his career was the fact that within the following 6 years, his father and all his brothers died. Hence, Michinaga became the head of the Fujiwara family.

According to a historical document, Michinaga's two brothers Michitaka and Michikané (one brother had already died) were neither well-mannered, nor were they gracious. The first son, Michitaka, was known for his heavy drinking and drunken frenzies. His behaviour when he heard of his father's death was said to have been very bad, as he showed no signs of grief.

Kaneié, after having served as "Sesshō" (the official rank of assistant to the Emperor) for four years, had given this position to his first son Michitaka before he died at the age of 62. Both Michitaka and the second son Michikané died in 995 of the then prevailing disease (probably measles).

Thus the real political power fell unexpectedly into the hands of Michinaga. Michinaga's most powerful enemy was Korechika, the son of his eldest brother Michitaka. According to the lineage, Michinaga was Korechika's uncle. At that time Korechika held a high official position owing to his late father's efforts. In their relationship to the Emperor, Michinaga was the Emperor Ichijō's uncle and Korechika his cousin. Therefore Michinaga was superior to Korechika in this respect. However, Korechika had the advantage of having sent his younger sister Teishi into the court as one of the Emperor's wives, and she was the Emperor's favourite. It was difficult to tell whether Michinaga or Korechika enjoyed the Emperor's favours more.

Furthermore, Michinaga and Korechika did not have good relations with each other. Michinaga was outspoken, and boasted: "I can handle politics very skillfully, and I am certain that the nation will suffer from great disturbances under Korechika." Korechika, on the other hand, was also very ambitious.

The Emperor had difficulty in deciding into whose hands he should leave the politics of the nation. Also Senshi, Michinaga's elder sister and the Emperor's mother, had her own ambitions. Senshi, who was on good terms with her younger brother Michinaga supported Michinaga on every occasion. She followed the Emperor, during moments of indecision stating: "Couldn't you listen to the person who is so much concerned about Your Majesty and the whole nation?" Finally, the Emperor made up his mind and appointed Michinaga to be Udaijin (the third-highest minister in the

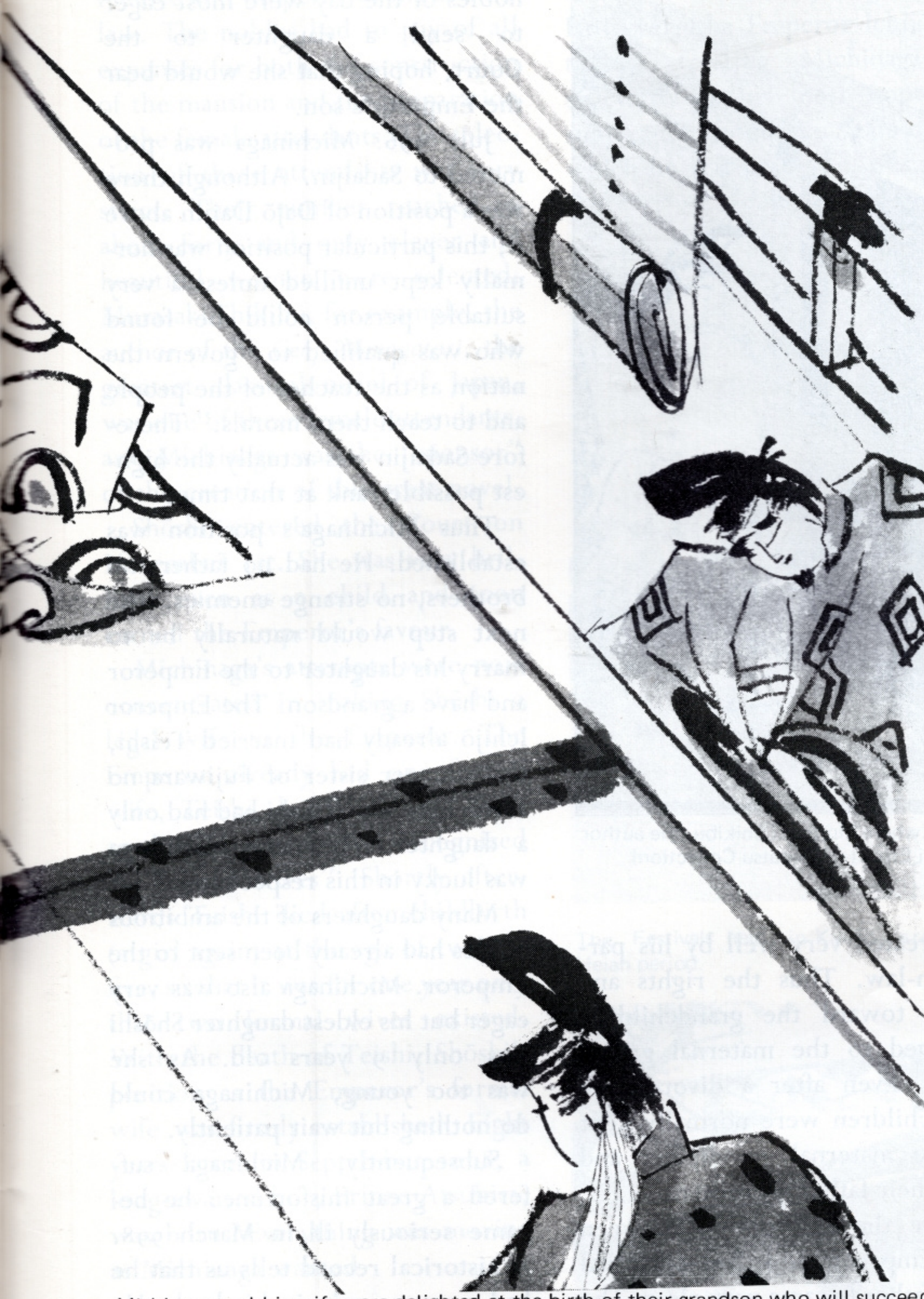
cabinet). The positions of Dajō-daijin and Sadaijin were above Udaijin but these positions were not filled at that time, so that Michinaga actually held the highest available official position. He was then 30 years old. After this, Michinaga enjoyed a glorious life for 30 years. Korechika's disappointment and resentment were quite understandable. The conflicts between Michinaga and Korechika became more obvious and the two were constantly seen in the Court arguing. Also there is a record of repeated clashes between Michinaga's and Korechika's subjects. Thus the year 996 began with great tension, climaxed by a fatal accident to Korechika on the night of January 16th.

Korechika had been secretly keeping a mistress, and the retired Emperor Kazan had been visiting this woman's younger sister. Both women lived in the same house. It should be pointed out that the Emperor Kazan's priesthood was more "formal" than real. Therefore it was not considered unusual if he visited this woman. However, Korechika thought that Kazan was visiting his own mistress. Enraged, he talked the matter over with his younger brother, who said: "Well, it's simple. Just leave the matter to me." Then he gathered a few man who were skillful with arrow and shot Kazan on his way back from his visit to the woman on the night of January 16th. Kazan had been on horseback and the arrow was only meant as a threat but it shot through his sleeve. Kazan fled back, thoroughly scared, and did not report the accident to the Court because it concerned his woman. However, the rumour about the incident spread quickly.

Due to misunderstanding or not, it was considered inexcusable to shoot the former emperor. Michinaga might now be able to proceed with a quick prosecution of Korechika and to remove him from his official position. However, Michinaga was very cautious in this case. He had a thorough investigation made so that he would be completely ready for action.

Uneasy days passed. In the meantime Teishi, one of the Emperor's wives and Korechika's younger sister, returned home to await the birth of her child. Her mind must have been troubled greatly when she thought of her brother's destiny. It was customary that many nobles accompany the return home of an Emperor's wife on such a great occasion as a childbirth, but Teishi had returned with a small retinue of only three nobles. Everyone had been afraid of irritating Michinaga.

In the meantime Senshis's condition became suddenly critical. The rumour spread among the



Michinaga and his wife were delighted at the birth of their grandson who will succeed to the throne (Illustrated by Ban Kojin).

nobles that her sickness was due to a curse. Furthermore, it was reported that Korechika was practicing *Daigen no hō* (a sort of black magic) which was strictly forbidden. The circle surrounding Korechika was gradually closing in. The day finally arrived. Michinaga announced in front of the Emperor that he was sending Korechika away to Dazaifu, Kyūshū, and his younger brother to Izumo (Sanin district).

Soldiers under Michinaga's instructions surrounded Korechika's mansion. The leader went into the mansion and after reading the announcement ordered Korechika to come out. But he only received the answer that Korechika was sick. Nobody came out. All the doors of the mansion remained locked. Inside was Teishi, pregnant with the Emperor's child. This prevented the soldiers from pushing into the house.

Four days after the announcement the soldiers still could not move. Teishi would not let Korechika go. People heard constant weeping from inside the house.

Finally, several days later, the order for forced entry was given. First, Teishi was put into a prepared carriage, and then the soldiers rushed into the house, searching everywhere, even pulling off the ceiling boards. Korechika and his younger brother were finally captured and sent away.

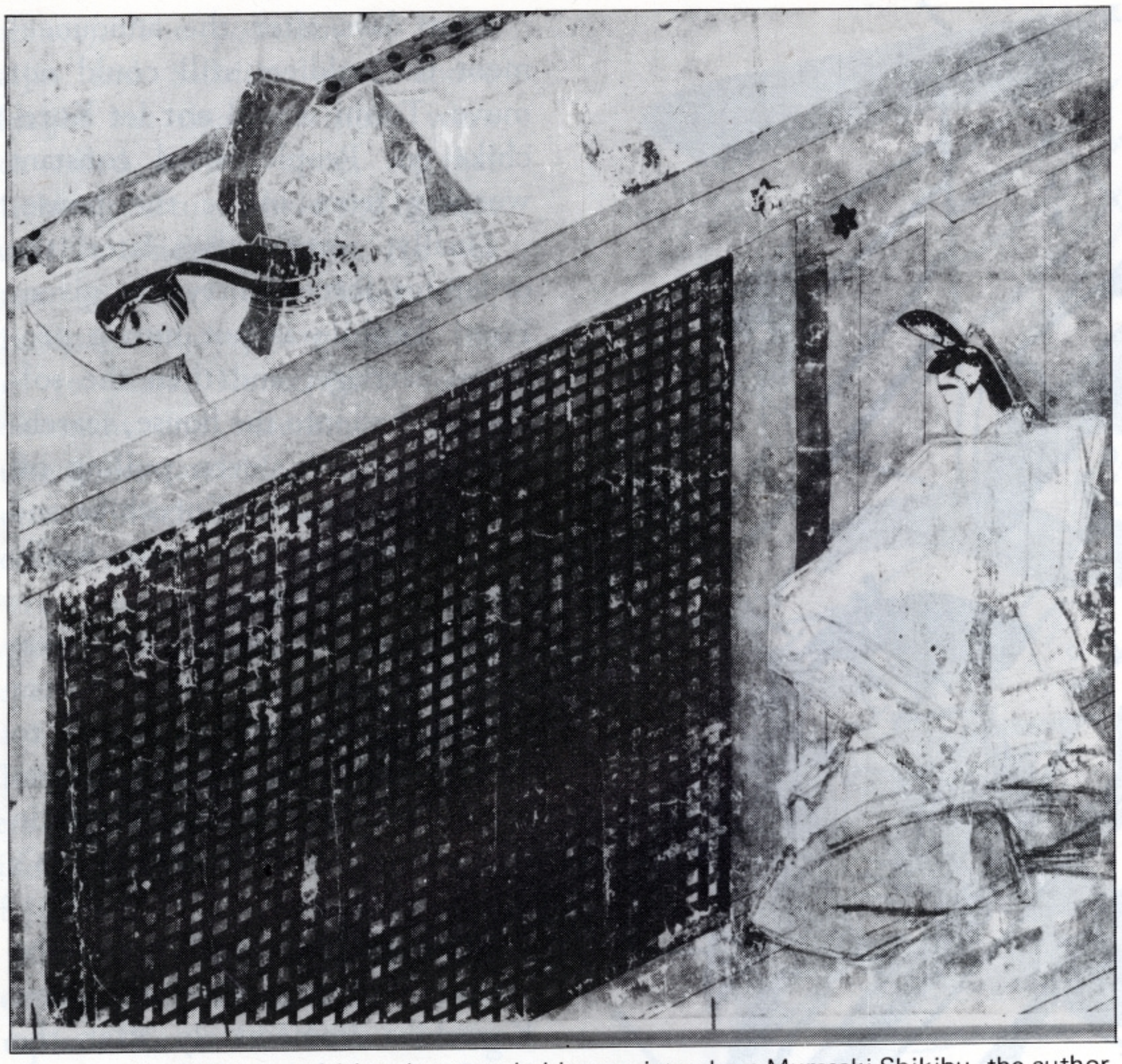
Korechika's punishment was very short and only one year later he was permitted to return to Kyōto. However, because he was strictly forbidden to participate in any political activity, Michinaga's sole role was established.

Some people consider that the reason Michinaga did not arrest Korechika immediately after the incident involving Kazan was in order to establish firmly Korechika's crime and to spread the rumour of his practicing the forbidden black magic. However, this seems to be a rather one-sided view. Michinaga, unlike his father, was not used to such maneouvres. He was short-tempered but straightforward by nature. Instead of the usual intrigue, he exhibited some political talent by being patient for three months waiting for his chance to come. Michinaga's "glory" was not based merely on luck.

Michinaga's Daughter Shōshi Enters The Imperial Court

As has been already stated, it was considered most important to be maternal grandfather to the Emperor. Why was it so important?

Not only in Japanese history but



The courtier Michinaga visiting the room in his mansion where Murasaki Shikibu, the author of The Tale of Genji, lived (from Murasaki Shikibu Nikki Emaki, Hisamatsu Collection)

also in the history of other countries the queen's relatives obtained great power and wealth. But primarily Japanese nobles could gain the first step towards political power only after their daughters gave birth to an imperial prince. Why?

Due to the marriage practices of the nobles of the day, the type of marriage called "Kayoi-kon" (visiting marriage), in which the man visits his wife for a night or several nights consecutively and returns to his own house, changed in the Heian Period. During this period it was normal practice for the woman to let her husband live in her house, that is, the man was married into her family. Also, the relationship between the husband and his father-in-law was very intimate in this period. The wife's parents took the best care of their son-in-law. Their own son was ignored, because he in his turn was treated very well by his parents-in-law. Thus the rights and duties toward the grandchildren belonged to the maternal grandfather. Even after a divorce the grandchildren were normally kept by the maternal grandfather and used their father's family name.

Here the relationship between the Emperor and his maternal grandfather became very clear. The reason that the nobles were so eager to send their daughters to the Court was to have the Emperor marry into their family. However, because of the Emperor's position they could not have him in their own mansions. Therefore for the sake of formality they would construct a separate house for the Emperor within their grounds. When their daughter became pregnant they would receive her in the house, and the prince born there would be given the greatest care as the Emperor's heir. Thus the nobles of the day were most eager to send a daughter to the Court, hoping that she would bear the Emperor's son.

July 996. Michinaga was promoted to Sadaijin. Although there was a position of Dajō Daijin above it, this particular position was normally kept unfilled unless a very suitable person could be found who was qualified to "govern the nation as the teacher of the people and to teach them morals." Therefore Sadaijin was actually the highest possible rank at that time.

Thus Michinaga's position was established. He had no father, no brothers, no strange enemies. The next step would naturally be to marry his daughter to the Emperor and have a grandson. The Emperor Ichijō already had married Teishi, the younger sister of Fujiwara no Korechika. But Teishi had had only a daughter. Therefore Michinaga was lucky in this respect too.

Many daughters of the ambitious nobles had already been sent to the Emperor. Michinaga also was very eager but his eldest daughter Shōshi was only 9 years old. As she was too young, Michinaga could do nothing but wait patiently.

Subsequently, Michinaga suffered a great misfortune: he became seriously ill in March 998. A historical record tells us that he had a severe pain in his back. He recovered in about half a year but it is said that he was prepared for death. Should he have died at that time his "glory" would have been checked early. Michinaga was lucky after all.

999. Michinaga completely recovered from his illness. When his daughter Shōshi became 12 years old the opportunity finally arrived, and Michinaga started preparing for her to enter the Court.

As mentioned previously, a special house was constructed within the site of a noble's mansion to

receive the Emperor as his son-in-law. The nobles had to pay of all expenses for both the construction of the mansion and the preparation of the female attendants. The selection of these attendants was very strict. Their number reached to about forty and only clever and beautiful women were selected. Murasaki Shikibu, for example, the author of the *Genji Monogatari*, the greatest classical novel of Japan, was one of these female attendants, and Michinaga was the "sponsor" of the creation of this great novel.

Shōshi entered the Court on November 1st. She was very brilliant even as a child and soon earned the Emperor's favour.

Michinaga's attempts were now concentrated in making Shōshi a legal wife to the Emperor. The Emperor already had one formal wife, Teishi, but Michinaga managed to have two wives recognized as "formal wives". Shortly afterwards Teishi died after childbirth (a girl again) at the age of twenty-five, so that it was for one year only that two formal wives existed. With the death of Teishi, Shōshi's position as the Emperor's formal wife was firmly established. Eight years later, in September 1008, a long-awaited boy, Prince Atsuhira, was born. Everything was moving as Michinaga wanted.

The Maternal Grandfather of the Emperor

In 1011 Emperor Ichijō became seriously ill, and on June 13th he appointed his cousin Prince Iyasada, the son of his sister Chōshi, to be the next Emperor (Emperor Sanjō). The Emperor Ichijō passed away on the 22nd of the same month at the age of 32.

When one looks at the relationship between the Emperor Ichijō and Michinaga, one may think that the Emperor was only a figurehead. However, the Emperor Ichijō, although treating Michinaga respectfully as his most important subject for the fifteen years during which he was Emperor, was never a mere figurehead. Michinaga, on the other hand, helped the Emperor well and respected his intentions while at the same time demonstrating his own power towards the nobles. Their relation-

The Festivals held in Kyoto are parades of people wearing costumes of the Heian period.

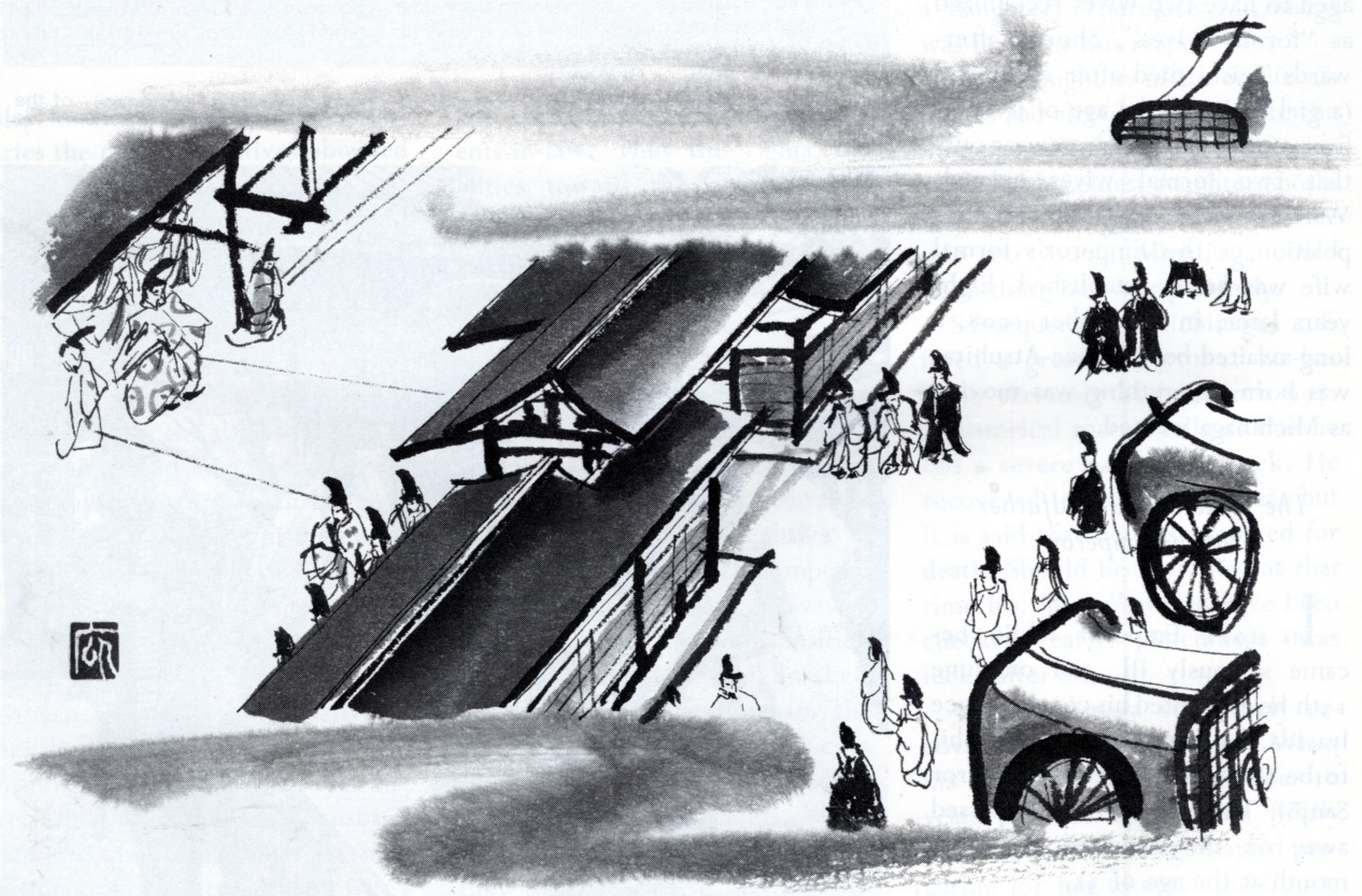
ship was very peaceful. Michinaga is said to have wept when he read the bad omen that was written in the book of fortunetelling when the Emperor became seriously ill. He loved the Emperor.

When the Emperor Sanjō succeeded to the throne Michinaga was the most powerful political figure. Although at first glance there seemed to be no great change, the next four years were most unpleasant as far as the new Emperor's and Michinaga's relations were concerned. Chōshi, the Emperor Sanjō's mother, was Michinaga's elder sister. Thus, Michinaga was Sanjō's maternal uncle as well as uncle to the Emperor Ichijō. But their natures were different. This was partly because Michinaga was on good terms with Senshi, Emperor Ichijō's mother, but not very close to Chōshi, Emperor Sanjō's mother. Chōshi was much older than Michinaga.

The Emperor Sanjō was 4 years older than Emperor Ichijō, and was already 36 years old when he became Emperor. Although he may have planned to act freely when he succeeded to the throne, Prince Atsuhira, Michinaga's maternal grandson, had already been appointed Crown Prince. For the Emperor, Michinaga was not an easy person to deal with. However, the Emperor could not try to compete with his subjects. Such an action would have been against imperial behaviour. He should, instead, supervise them and make the best use of them. The Emperor Sanjō made a mistake by regarding Michinaga as his opponent. This brought unfortunate results to the Emperor.

The gloomy struggle between the Emperor and Michinaga lasted for 4 years. The politics changed constantly and policies were unstable. Most of the nobles sided with Michinaga, who took advantage of this situation and acted

People are said to have lined up in front of Michinaga's mansion in order to ask for favours.
(Illustrated by Ban Kojin)



freely, ignoring the Emperor's intentions.

On the other hand, the Emperor seemed to be suffering from the delusion of persecution and was getting impatient. He was also very much afraid of being forced to retire because of Michinaga's power. There was a further unfavorable condition on the Emperor's side: he was suffering from an eye disease.

In 1014 the Emperor lost the sight of his left eye and also the hearing in his left ear. By the end of that year the Emperor became almost blind. This situation did not improve in the following year, 1015, and various medicines and desperate prayers had no effect.

Finally Michinaga's opportunity arrived. He suggested directly that the Emperor retire. At first the Emperor refused to obey, as he was still holding onto the last hope that the prayers said by the priests would save him. Furthermore, the nobles who were ordered to act as his envoys to the temples all pretended that they were sick and refused to go. Obviously they were siding with Michinaga.

Thus the four and a half years' struggle between the Emperor and Michinaga came to an end. One can well imagine how miserable the Emperor must have been because of his eye disease on the one hand and the alienation of the nobles on the other. Michinaga was not happy about the Emperor's misfortune either. He did not want to take full advantage such a misfortune.

The Emperor asked Michinaga, as his last wish, to appoint Prince Atsuakira as the Crown Prince. Michinaga could not refuse this final plea. On May 23, 1016, the Emperor Sanjō retired and Michinaga's maternal grandson became the Emperor Goichijō. He was then 9 years old. Michinaga finally obtained the position of the Emperor's maternal grandfather at the age of 50.

The Final Strategy

Michinaga, who had become Sesshō (regent, or the man who looks after the politics of the nation while the Emperor is still young) at the enthronment of the Emperor Goichijō, gave this position to his own eldest son Yorimichi after a year and a half. However, Michinaga did not actually retire. Even more respected by the people, he was called "O-tono" (Grand Lord). Thus the steps to secure the future prosperity of the family were established one by one. Now the major problem was naturally what to do concerning Crown Prince Atsuakira.

Although Michinaga had agreed to make Atsuakira the Crown Prince according to the wish of ex-Emperor Sanjō, he was not at all satisfied. Michinaga personally wanted Atsunaga, the younger brother of the present Emperor Goichijō, to become the Crown Prince. Knowing Michinaga, everybody expected him to resolve this problem.

Crown Prince Atsuakira could not have felt comfortable under such circumstances. His position became a burden to him. He was good at learning but timid, and he had no political power. Besides that, he lacked strong support. Finally, by his own wish, he abandoned his position. On August 6, 1017, Crown Prince Atsuakira sent for Michinaga and told him of his decision.

Michinaga must have been waiting for this to happen for a long time and therefore Atsuakira's resignation was welcome.

Three days later, on August 9, Michinaga held the ceremony to install Atsunaga, (who was both

Chronology of Events

	A.D. 4th c.	National Unification under Yamato Court
	604	The 17-Article Constitution by Prince Shōtoku
	645	Taika Reform
	672	Jinshin Revolt
Nara Period (710-784)	710	Capital set up in Nara
	794	Capital moved to Kyōto
Heian Period (794-1185)	1180-5	Battles between Genji and Heikē clans
Kamakura Period (1192-1333)	1192	The Kamakura Shogunate of Minamoto no Yoritomo
	1274	Mongol Invasion
Muromachi Period (1336-1573)	1338	The Ashikaga Shogunate of Ashikaga Takauji
	1467-77	Ōnin Revolt
	1560	Battle at Okehazama
	1573	Oda Nobunaga unified the country
Momoyama Period (1568-1602)	1585	Oda Nobunaga replaced by Toyotomi Hideyoshi
	1592	Invasion of Korea
	1600	Battle at Sekigahara
Edo Period (1603-1867)	1603	The Tokugawa Shogunate by Tokugawa Ieyasu
	1637	Shimabara Revolt
	1639	Closure of the country to foreign commerce
	1702	Revenge by 47 loyal samurai for their master
	1837	Revolt of Ōshio Heihachiro
	1853	American Commodore Perry visited Japan
	1858	Japan-U. S. Amity & Commerce Treaty
Meiji Period (1868-1912)	1868	Meiji Restoration

his maternal grandson and the Emperor's younger brother) as the Crown Prince. Normally, Michinaga spent at least half a year in the preparation for a ceremony but this particular one was prepared with an unbelievably short notice, which demonstrates how much Michinaga wanted Atsunaga as Crown Prince and how much people hastened to prepare the ceremony in order to please him.

Thus everything proceeded as Michinaga wanted, and his final strategy was to send another daughter, Ishi, to the Court to marry her to the Emperor Goichijō. Ishi, the younger sister of the Emperor's mother, that is, his aunt, was nine years older than the Emperor. It seems quite strange and unnatural if we look at the situation now, but there seemed to be no strict taboo for intermarriage. Even so, marrying a woman to her nephew, who was nine years younger than her, was unusual even at that time.

In March 1018 Ishi entered the Court. She was twenty years old and the Emperor eleven. History tells us that although she was much older than him, she was small and therefore did not look her age. Of course the marriage took place only for the sake of formality and it was not until eight years later that a child was born.

On October 16, a month after Ishi entered the Court, the ceremony to make her the formal wife to the Emperor took place. Eighteen *Kugés* (the limited number of nobles who held high political positions), including three ministers, attended the celebration. Only three *Kugés* did not attend. This is a further proof of Michinaga's power.

As it was customary wine cups were exchanged and people became drunk and happy. Music was played and Michinaga, in a very good mood, stood up and composed a poem: "With the entire country in my hands, I am content as the full moon which does not lack a thing . . .". Although it was actually one day after the full moon, the moon that night was

beautiful. The nobles who attended the banquet seemed to be impressed by Michinaga's straightforward expression of his power and nobody blamed his arrogance.

Now Michinaga was both the Emperor's and the Crown Prince's grandfather. By marrying his daughter to the Emperor, there was a possibility that the next emperor would be his grandson also. The goal toward which he had been aiming for such a long time was now fulfilled. All that he wished for now was the prosperity of his family. He therefore had obtained almost everything from life that he wanted.

There is no precise record of Michinaga's wealth but it can well be imagined that the amount of money and lands that he had accumulated must have been tremendous. All the lords contributed money and their presents were amassed at Michinaga's mansion.

Before the day of *Jimoku* (the day on which personnel matters for the following year were be decided) people are said to have lined up in front of Michinaga's mansion a week early in order to ask for favours. The amount of money for bribes alone must have been tremendous.

While many people were starving to death in the suburbs of Kyōto, Michinaga and his family were thus fully enjoying their powerful positions "with the entire country in their hands"

Michinaga's fame had reached its peak. Next, he sent another daughter, Kishi, to Crown Prince Atsunaga and further reenforced his position in the Court. But this served only as a supplemental strategy; his position had been already firmly secured.

Michinaga gradually abandoned worldly affairs and put his efforts into the construction of his family temple, Hōjōji, near his mansion. It appeared that he had everything in this world and that now he wanted to secure happiness in the other world also.

The construction of the Hōjōji Temple was the final high point of his brilliant career and the symbol of his glorious life. "Eiga Monogatari" ("The Story of Glory"), which was written to record Michinaga's power and glory, tells us about this construction by employing the most flowery words. Part of this story regarding Amida-dō records that: "For the construction 500, sometimes even 1,000 people were gathered by the royal family, by the ministers, and by the nobles every day. Local administrators also sent labourers, lumber, bricks and slate. At the same time 100 Buddha sculptors worked on the statues of Buddha and several hundred carpenters worked in the main hall. Digging ponds and constructing artificial mountains

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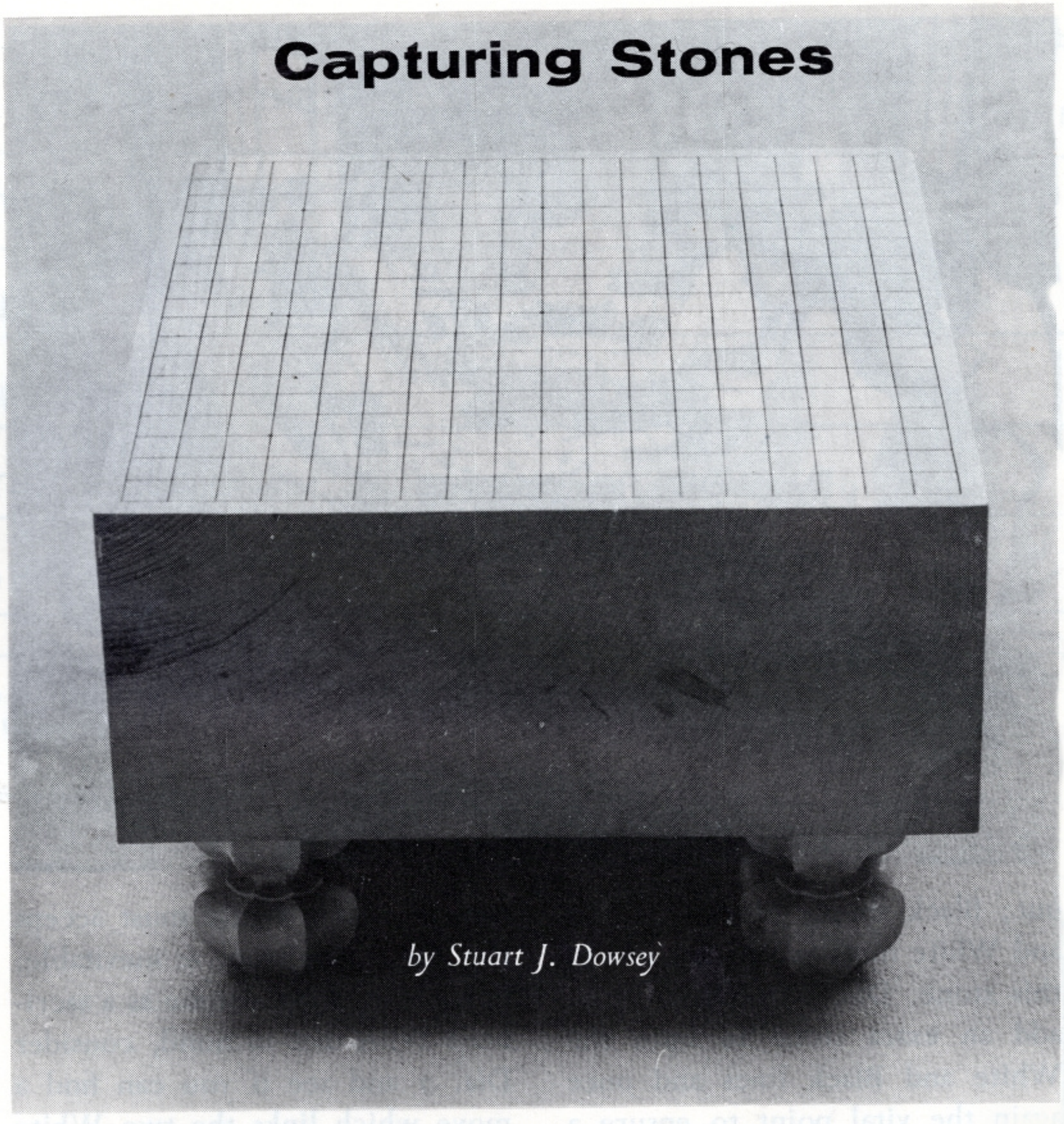
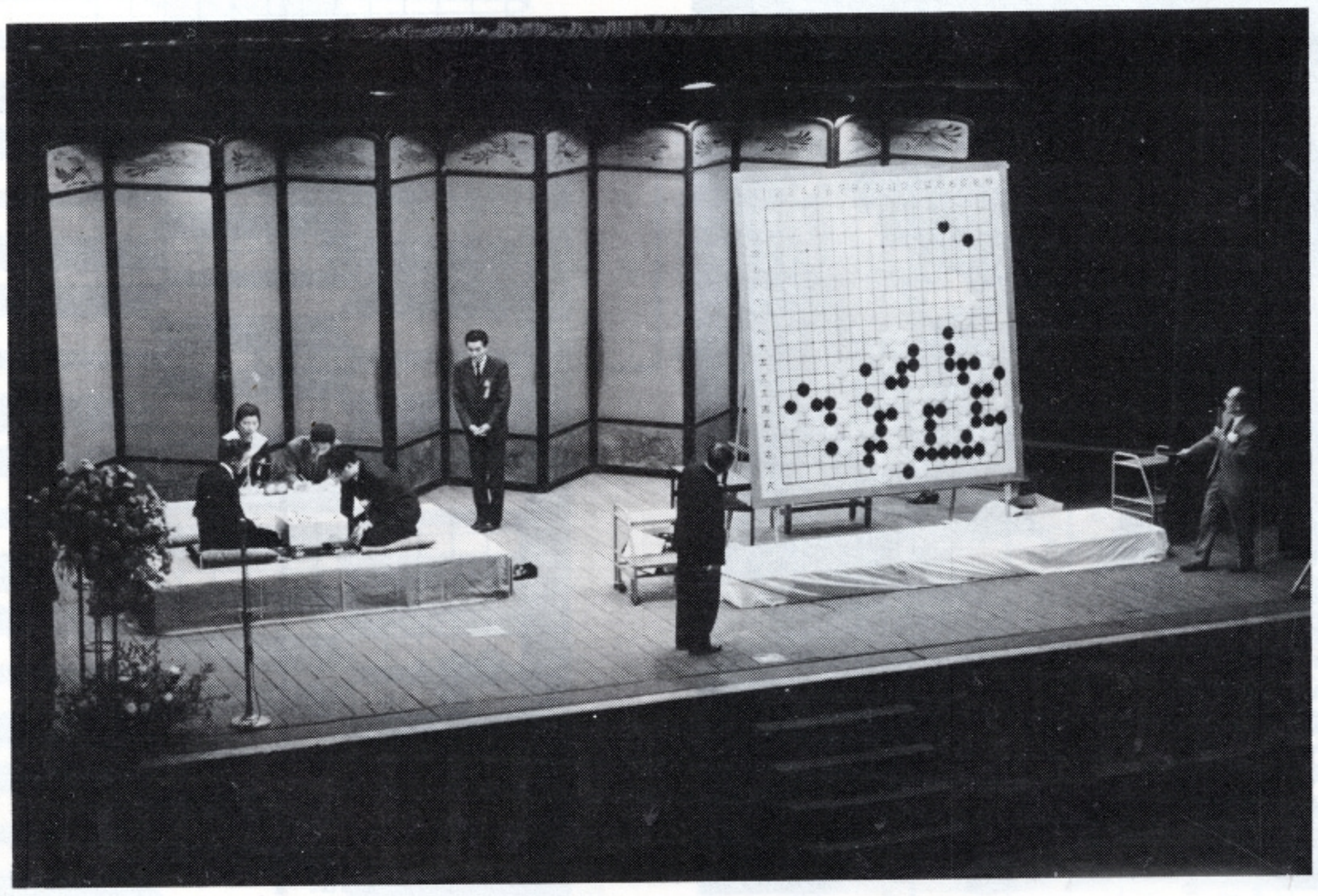
Capturing Stones



by Stuart J. Dowsey

THE AIM OF the game is "territory" but nothing provides more simple pleasure than capturing the opponent's stones. I am not advocating that you make this your sole aim, as there are many occasions in which capturing may be bad in view of the overall possibilities, but capturing usually has the distinct advantage of making your stones safe, connecting weak groups and generally providing a live shape for your stones. Let's look a few of the basic capturing techniques that all players should know.

If you are playing Black, can you capture the White stone marked △ in Dia. 1? Note that the White stone has two remaining liberties and that capture depends on use of the surrounding stones. Dia. 2 shows how to proceed. Black plays atari (threatens to capture) with 1 reducing White to one liberty. White runs to 2 but only recovers his earlier two liberty status. It easy for Black to keep White from increasing his liberties further, always blocking his progress, forcing along a zig-zag path into the edge of the board to his final doom. Black 1 at 2 is a mistake, as it allows White to play down at 1, gain three liberties and an excellent chance of escape. This ladder-like capturing chase is available to White at 'a' if he had the chance to play first instead.

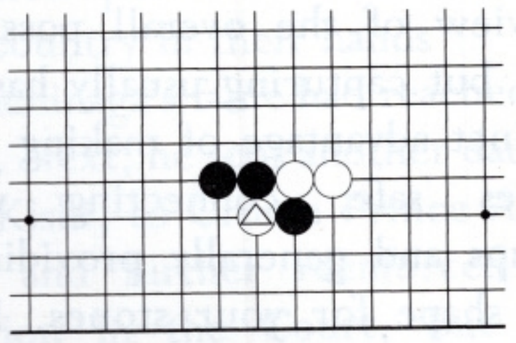


Beware, however, of the enemy stone lying in ambush along the path of escape. Dia. 3 sees White connected safely to a friendly stone at △ and Black's position is cut to shreds. If caught in such a trap as White in Dia. 1, don't ever run away and if you are Black in Dia. 3, don't attempt to capture with an enemy stone lying in wait.

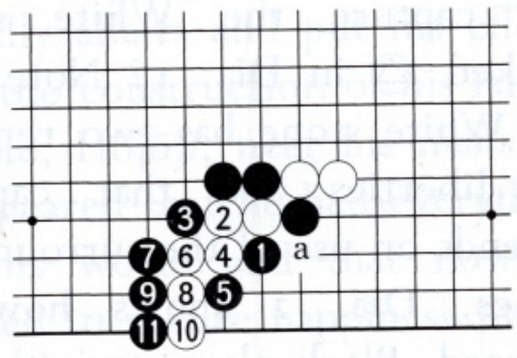
The zig-zag capture doesn't work in Dia. 4. Neither atari from 'a' or 'b' will help Black as there is a White stone slap bang in the way. However the White stone can be taken. Look at Dia. 5, Black 1 lies astride the two exit routes. White cannot escape by pushing

out; Black simply blocks his exit and White must accept the loss of this stone. Dia. 6 is rather nice; add an extra stone to both the White and Black lines and once again the vital point to ensure a Black capture is the corner point Black 1 covering both sides at once.

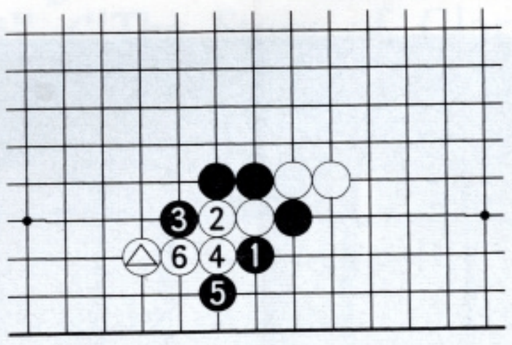
We have just witnessed a position in which White must accept the loss of one stone as inevitable; how about using a stone as a sacrifice? With that in mind, consider Dia. 7 and see if you can find a move which links the two White groups. The only way to do this is to capture the two Black stones cutting White in the middle (the Black corner is absolutely safe with two eyes). First White plays at 1 in Dia. 8. He has deliberately played himself into atari and Black captures with 2. So what? you may ask. The next diagram will explain all. The three Black stones marked △ left after the capture by Black 2 have only one liberty. That liberty is the very same point where White played 1, empty again after the capture of the White stone. Finally White



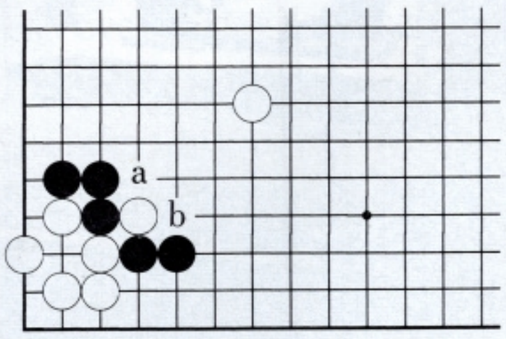
Dia. 1



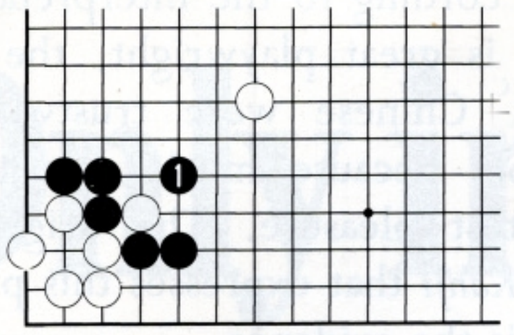
Dia. 2



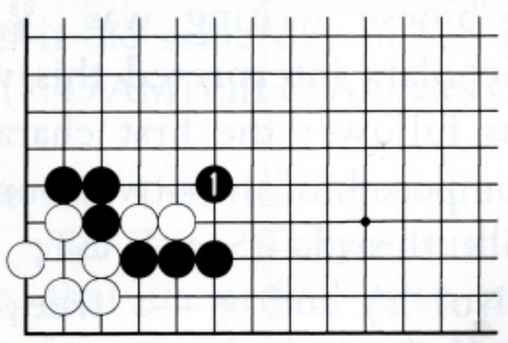
Dia. 3



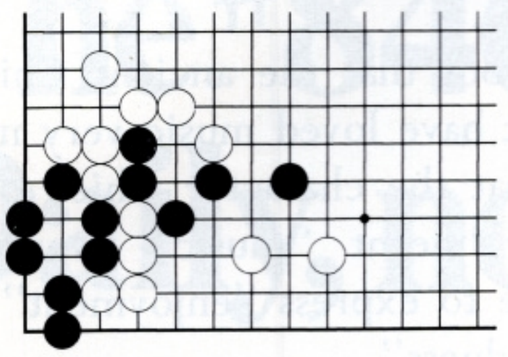
Dia. 4



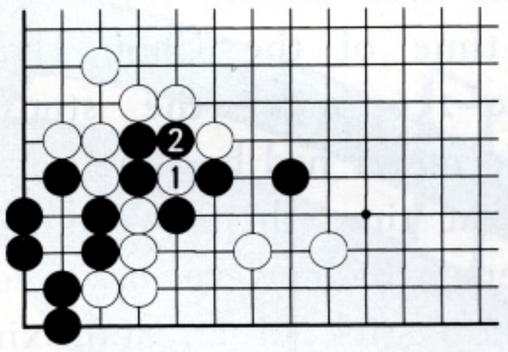
Dia. 5



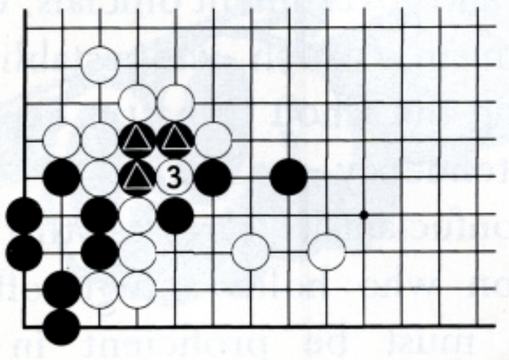
Dia. 6



Dia. 7



Dia. 8



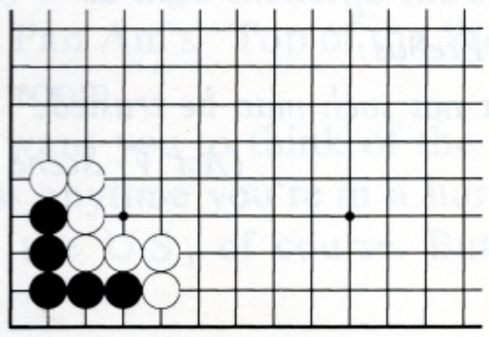
Dia. 9

plays in at 3 to complete his maneuver. An experienced player would stop resisting as soon as White played 1 in Dia. 7.

Remember it is not good policy to keep playing good stones after bad. Give up lost stones immediately. Who knows? As long as they haven't actually been removed from the board, they may come in very handy later on.

Problem Corner

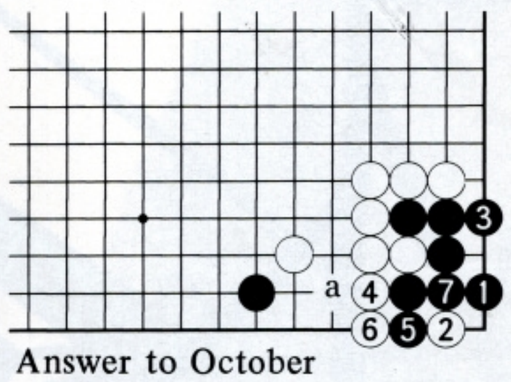
Problem: Black to play and live.



November / December Problem

There is a useful saying in go "Play at the center in a symmetrical position."

Answer to October Problem: Black's only way to make two eyes in the corner is to start with Black 1. If White plays 2 to prevent the obvious eye-making move, Black plays 3 to gain another eye.



Answer to October Problem

In spite of White's continued pressure, Black 7 results in a living group. Note that Black 1 at 2 leads to failure: next White plays 1, Black 4, White 'a' and if Black now plays 6, White cuts at 7 and Black cannot capture the cutting stones so he will die. 東

Cont. from p. 54

in the garden required another 1,000 workers and the roads were filled with the cries of the labourers who were hauling huge-sized pieces of lumber to the mansion. Lumber also came via the Kamo River. The sight was overwhelming and everyone admired Michinaga's power. "It was like the reappearance of *Shōtoku Taishi*" (574–622: See The East, Vol. IX No. 7). To be compared to Shōtoku Taishi was most complimentary, but Michinaga actually had that much influence.

This Hōjōji Temple Amida-do (the hall where Amitabha is worshipped) no longer exists. The existing Hō-ō-dō, which is also an Amida-dō, of Uji Byōdō-in has only one statue of Buddha, while Hōjōji Amida-dō's, having nine statues, suggests how gorgeous the temple must have been. There are further descriptions regarding Yakushi-dō, Kon-dō, pagodas, bell-towers, treasures, etc. Michinaga, at the height of his glory, constructed a grand temple which could be compared to the pyramids of Egypt to show his power not only to the people of his day but also to the people of later periods.

When we look back, Michinaga was lucky all through his life, from the time of his birth in 966. By the time he was twenty-one he held a high position due to the political manoeuvres of his father Kaneié; within ten years he attained the highest possible position, and held the strongest power for another thirty years. He was not only a lucky man: he was actually an extremely capable one, and able not only to earn the confidence of numerous members of the nobility and the court but also to control them. When Michinaga died, people felt a vague uneasiness, as though they were not certain whether there would be another person who would be as capable and as lucky as Michinaga had been.

The Man Who Loves Music and Values Manners

SHAKESPEARE, in his "Merchant of Venice," writes as follows:

"The man what hath not music
in himself,
Nor is not moved with concord
of sweet sounds,
Is fit for treasons, stratagems,
and spoils;
The motions of his spirit are dull
as night,
And his affections dark as
Erebus:
Let not such man be trusted."
(Act V, Scene 1)

樂
禮

According to the interpretation of this great playwright, the ancient Chinese were trustworthy people because music was their greatest pleasure. The origin of the *Kanji* that expresses this pleasure is the evidence.

The meaning of this *Kanji* 楽 is pleasure or enjoyment. Its Japanese pronounciation is *Gaku, Raku, Tano*-shii, or *Tano*-shimu. Its original Chinese writing was 𤔔 and 𤔔. Scholars interpreted this writing as follows: the first character is composed of 𢆶—two bundles of silk thread—(See EAST, Vol. IX, No. 1) and 木—a tree; the second character is composed of 白—a thumb—and 絲—the string of an instrument, which includes the meaning of playing an instrument with one's thumb, or playing music.

Proof that the ancient Chinese must have loved music very much is that the character which originally meant "music" eventually came to express "enjoyment" and "fondness".

Chinese music, like Indian music, has the longest history in the Orient. As early as 1500 B.C. (Yin Dynasty) the music of the Han people had already evolved. By the time of the Chou Dynasty (1100–256 B.C.) the study of music meter had become popular. At that time there were twelve meters which were based on a bamboo stick of an approximate length of 30 cm.

For the ancient Chinese, playing music was not only a great pleasure but also one of the arts which had to be learned by the ruling class and government officials. Confucianism, which was established during the Chou Dynasty, explains this tendency.

Confucianism stresses that the person who holds a high official rank must be proficient in the four arts: "To read Shih Ching"

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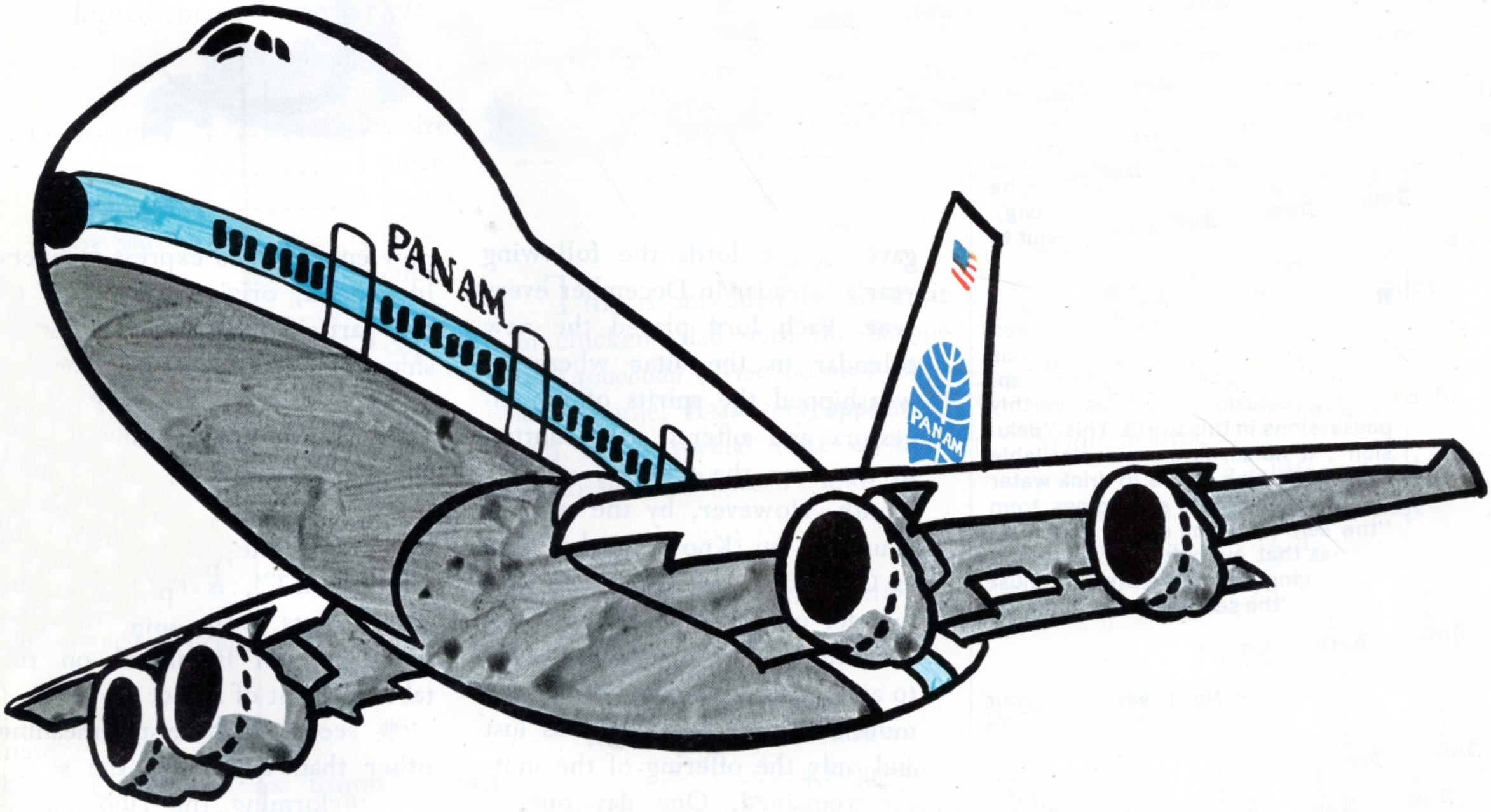

Coming Up in the Next Issue:

Calendar Year: January

The celebrations connected with the arrival of the New Year are the largest among numerous celebrations held in Japan. All of the government offices and private companies close from January 1st to 3rd, and schools until the 7th. During these holidays the various Japanese traditional events which take place evoke an atmosphere which is somehow different from that of everyday life in modern, "westernized" Japan.

History: Minamoto no Sanetomo

This is the story of the third General of the Shogunate Government in the Kamakura Period (1192-1333), which was the first samurai government with political authority in Japanese history. The period in which Sanetomo lived was only about a decade after the time in which the samurai group siezed the power of the nobles. Constant conflicts for power took place among the various groups of samurai, as the Shogunate Government was not yet strong. Sanetomo, the second son of the first General Yoritomo, succeeded to the position of Shogun (General) after the assassination of his elder brother, who had been the second General. Sanetomo, who was physically weak and nervous, preferred composing poems to practicing military tactics despite his position as the head of the samurai class. And, as if he expected to suffer the same fate as his brother, he attempted to escape to China (Seung). Unfortunatery his fears turned out to be true.

Religion: Buddhism (2)

Buddhism maintains that the reason why human beings suffer from various troubles is because they have a deep-rooted "delusion" towards earthly possessions in this world. This "delusion", it holds, is an uncontrollable impulse like the desire to drink water when one is thirsty and comes from "the self" (or "the ego"). Buddhism teaches that everything in this world is changing and therefore one must abandon "the self" and learn the true norm.

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the oldest Chinese poetry book or Cannon of Odes, "To read Shu Ching", the oldest Chinese history book or Cannon of History, "To value manners and behave accordingly", and "To play music". These four obligations were called "*Shih-Shu-Li-Yuè*" (poetry-history-manners-music). Among them "Li" (the art of acquiring correct manners) and "Yuè" (the ability to play music) were regarded as particularly important. The former is important as a means of establishing the smooth order of human relations and the latter as a means of softening people's minds.

In the Chou Period the Emperor gave to the lords the following year's calendar in December every year. Each lord placed the new calendar in the altar where he worshipped the spirits of his ancestors and offered raw mutton to them on the first day of each month. However, by the time of K'ung Fu-tzu (Known in the West as Confucius, 551–479 B.C.), the founder of Confucianism, the real meaning of this ceremony, i.e., to announce the arrival of the new month to the ancestors, was lost and only the offering of the mutton remained. One day one of K'ung Fu-tzu's followers asked him: "Do you not find it useless to offer meat? I think it is better to abolish this ceremony . . .". K'ung Fu-Tzu answered: "Are you worried about the meat? I am worried about the abolishment of "Li"."

K'ung Fu-Tzu, as the founder of Confucianism, valued "Li". Contrary to his pupil, who insisted that the ceremony without the original spirit should be abolished, he considered that the ceremony should be kept even if only for its formalistic value. He hoped that the real spirit of "Li" would be restored by keeping the ceremony.

The word "Li" (Japanese pronounciation *Rei* or *Rai*), which is now employed to express manners in general, originally referred to the particular ceremony of worshipping one's ancestors. The ancient writing of 礼 was 禮. This Chinese character is composed of the two characters: 示 and 豊. 示, as explained in the article "Kanji" in the previous issue of "THE EAST", is the pictograph that depicts meat, dripping with blood, which is placed on the table in front of a god.

豊 seems to have no meaning other than expressing the sound of "performing the [above-mentioned] ceremony". 東

Ox Tongue in Soy Sauce

This is a dish with a little bit of Chinese flavour. It is good as an appetizer served with drinks as well as an excellent main dish for dinner. As it is cooked in soy sauce and can be preserved a fairly long time, it maybe prepared in advance for any unexpected guests.

The ox tongue can be bought either in slices or whole, but it will be more tasty if it is cooked whole.

Ingredients: (serves four):

Ox tongue ..... any size
Ginger ..... 1 piece
Garlic ..... 2 pieces
Soy Sauce ..... 5 cups
Soup ..... 5 cups
Saké ..... 1/2 cup
Sugar ..... 1 cup
Long onion 1
Cinnamon ..... a little

Lettuce ..... for decoration

Preparation:

(1) Cover the ox tongue with water and boil it over low heat for about an hour or until tender. Take it out of the water and remove the skin. Slice it into the thickness desired.

(2) Crush the ginger and garlic. Put them in water, add the other seasonings and bring to the boiling point. Add the slices of ox tongue and boil them over low heat for about 20 minutes. Remove the pan from the stove and let it stand at room temperature overnight. Do not marinate tongue in the liquid for more than one night as it will become too salty. The next morning, remove the tongue from the liquid and refrigerate. It will keep for about 10 days.

(3) Before serving slice the tongue thinner if desired and arrange it as shown in the picture. Use the lettuce and cinnamon for decoration.

Chicken and Celery Salad with Sesame Flavour

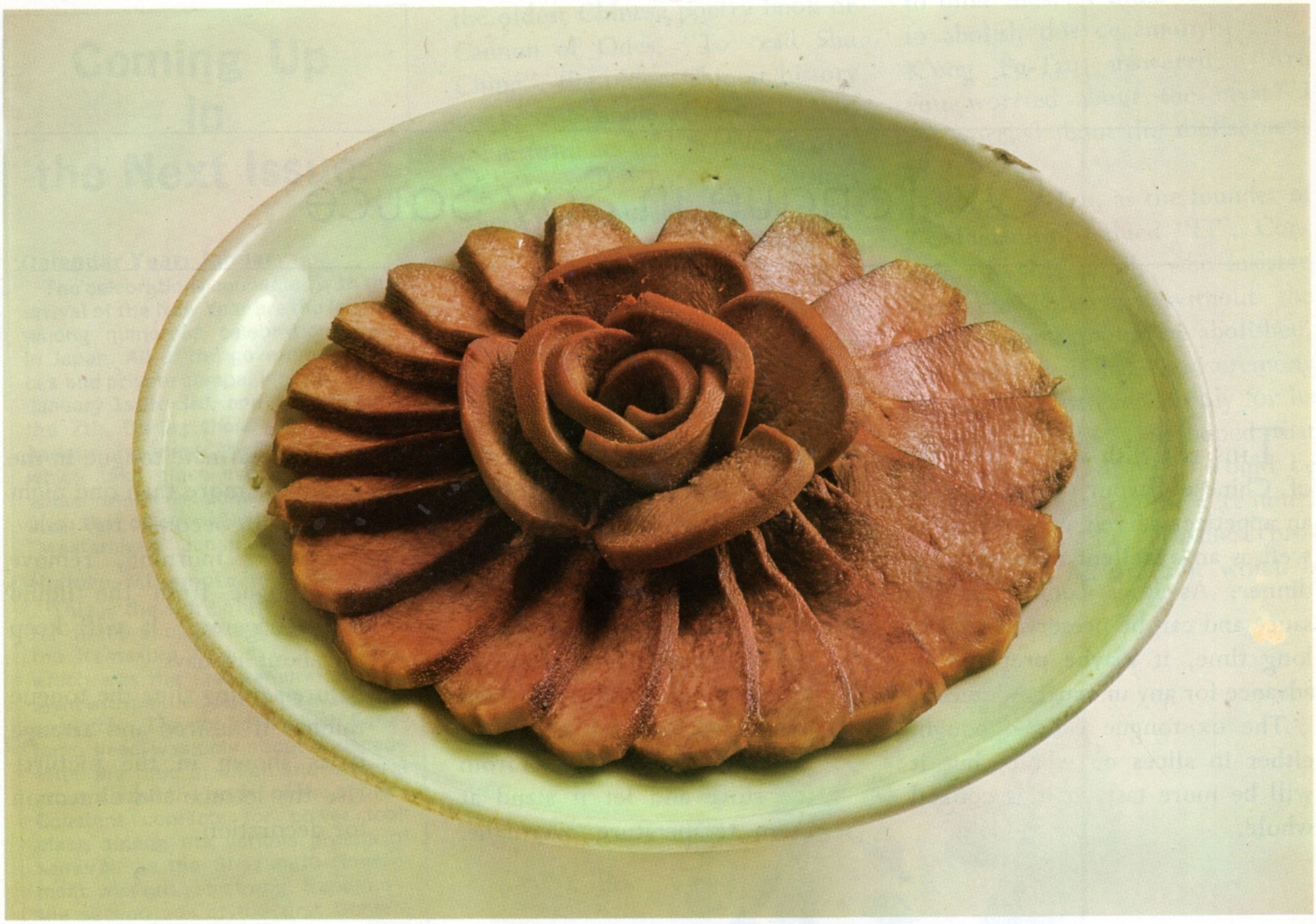
This is shredded white meat of chicken salad with the flavour of *Katsuobushi* (dried bonito) chips and sesame. It is very appetizing and has a special taste of both Japanese and Western cooking.

Ingredients (Serves four)

White Meat of Chicken
.....4 large slices
Salt ..... a little
Celery .....2 stalks
Sesame-flavoured dressing
Dashi soup (fish stock soup)
..... 3/4 cup
Katsuobushi chips
..... 2 tablespoonsful
White Sesame
..... 2 tablespoonsful
Soy Sauce .. 2 tablespoonsful
Lemon Juice .. 1/4–1/2 lemon

To Prepare

(1) Salt chicken slices lightly and grill them. Be careful not to grill too long because the



meat toughens. Use a brochette to grill if possible. Shred the meat into small pieces by hand.

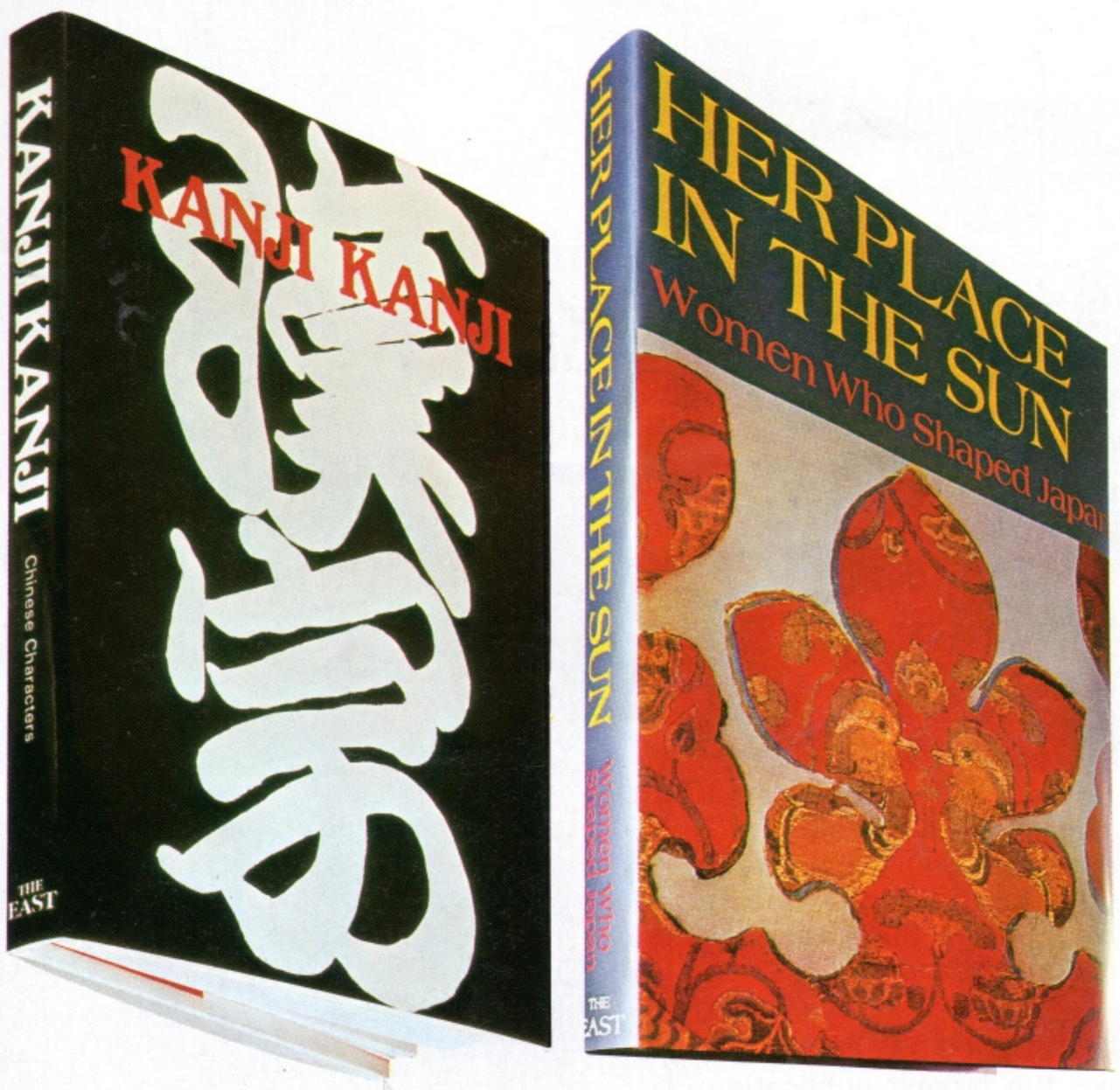
(2) Wash celery and cut off the leaves. Cut the stem into pieces about 1″ long and shred it. Put the shredded celery in water to make it crisp.

(3) Put the dashi soup and the Katsuobushi chips in a pan and bring to the boiling point. Take the pan off the stove and filter the soup to remove the Katsuobushi chips.

(4) Roast the white sesame and grind it slightly, add the soup (3), soy sauce and lemon juice.

(5) Take the shredded celery out of the water and dry it. Add it to the dressing (4) with the chicken and serve. 東

THE EAST Presents: Two of Eastern Best



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